

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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NO. 21.

For Mind and Matter.

LIFE.

T. P. NORTON.

This life is but a dim-lit morn,
Where truth is faintly seen;
Whose breaking fingers for the dawn
Of Reason's glorious sheen.

Chaotic shadows darken o'er
The waking twilight dream,
And clouds of superstition hide
The fountain of its stream.

Yet 'neath its bubbles and its seam,
The hidden treasure lies,
Till mother Nature shall reveal
To us its mysteries.

Down through the opening sky above
She now already shows
The tree of knowledge there which doth
Its golden fruit disclose.

To all its blessings are as sure
As day succeeds the dawn,
When all the ills of ignorance
Have vanished with the morn.

When every barren tree below
Shall bear the fruit of right,
And every hidden flower of earth
Shall blossom in the light.

Infinite wisdom, truth, and love,
Conceived the glorious plan,
Which yields the grandest ultimate
To bless immortal man.

Spirit Communication from Cyprian (Bishop of Carthage) Through Alfred James, Medium.

Sir:—Time is nothing. It is the use that you make of it that is everything. I suppose, sir, that you would hardly believe that a veritable saint, so-called, was communicating with you. In the chain of evidence that is here furnished in regard to the Christian religion being a fraud and manufactured out of pagan religions, I think I can furnish you with some information of value concerning the Philopatris of Lucian, afterwards copied by myself, as to the real historical existence of St. Paul. Now, that evidence is of no value whatever. I think I can give you the key, that has been acknowledged to me by a spirit who will communicate with you at the next sitting. He tells me that he interpolated the reference to St. Paul in the Philopatris of Lucian somewhere about the latter end of the first century. At the time I lived in the third century there was a great demand for some proof of the existence of Jesus Christ and his Apostles, as many kings and potentates were at that time accepting the Christian religion, and it paid to be just as fraudulent as possible. In fact you gained honors by lying, and the more you lied the greater the honors. But these earthly honors have ever been a curse to me as a spirit. I have been seeking for nearly two hundred years to get the opportunity to speak the truth. You deserve great credit for keeping an avenue open for spirits to speak without limitation, and you can rest assured that all that can be done by good and true spirits, to benefit you, will be done. You have no reason to fear mortals, but you have reason to fear those spirits who are in hell and ready to prey upon everything that is good and true. My name was Cyprian—a so-called saint, of Carthage.

[We take the following account of the life of St. Cyprian from the American Cyclopaedia.—Ed.]

"Thascius Cecilius Cyprian, a Christian saint and martyr and bishop, born at Carthage, died Sept. 14, A. D. 258. To his proper name of Thascius Cyprianus, he added Cecilius, in gratitude to a Carthaginian priest of that name, who had been instrumental in his conversion. His authentic history begins with his baptism about A. D. 246. He appears to have come of a senatorial family, and to have been a lawyer and a successful teacher of rhetoric. He gave his large fortune to the poor, retired from public life and devoted himself wholly to the study of the Scriptures and of Christian writers. From his solitude he published a letter on the 'Contempt of the World,' and a treatise on the 'Vanity of Idols.' He was soon after raised to the priesthood, and on the death of his friend Donatus, bishop of Carthage, the people and clergy of that city gave him their united suffrages. Although the episcopal office had been forced upon him, he set about discharging its duties with zeal. The see of Carthage enjoyed metropolitan rank, while the lustre lent to Cyprian by his former social position, his learning, eloquence, and generosity, gave him more than ordinary influence over the bishops of Northern Africa. The persecution of Decius broke out in A. D. 250, and placed before Cyprian the alternative of laying down his life for his faith, or concealing himself while the storm lasted. He chose the latter course and thereby laid himself open to the charge of cowardice, afterwards made by his enemies. In his concealment, however, he did not neglect his duties. The persecution was severe in Carthage and throughout its dependent provinces; numbers of Christians apostatized or exhibited deplorable weakness. The former were called 'fallen,' the latter 'libellatici' because they had accepted from the magistrates *libelli* or certificates attesting that they had obeyed the imperial decrees, although they had not sacrificed to the idols. The persecution over, both classes sought to be reconciled with the church. To escape the canonical penalties, they had recourse to such as had suffered gloriously for the faith, and obtained from them *libelli pacis*, or recommendations to mercy. Cyprian's disposition would not allow him to admit the fallen without full atonement, and a troublesome controversy arose. As the difficulty

existed in every diocese in the province, he called a council at Carthage. The assembled bishops decided that the *libellatici* should be immediately admitted to communion, as they had not offered sacrifices, while all who had, should undergo the usual course of public penance. At the same time they excommunicated Simplicissimus, who had taken advantage of the persecution, and of Cyprian's absence from Carthage to organize a separate church which admitted the apostates without atonement. The acts of this council were submitted to Cornelius, bishop of Rome, who called a Council of sixty bishops, which adopted the disciplinary rules laid down by the African bishops. At Rome also Donatus, who had set up a rival church, and Novatian, who refused absolutely to admit those who had fallen into apostasy, were excommunicated by Cornelius. Novatus one of the five priests opposed to Cyprian, had fled to Rome after the council of Carthage, and there, although so lax in his opinions, he joined hands with Novatian, who belonged to the opposite extreme of Montanistic rigor. Fortunatus who had been set up as bishop in Carthage in opposition to Cyprian, went also to Rome with the hope of having his nomination approved, and succeeded in deceiving Cornelius. A sharp correspondence ensued; but the understanding was of short duration, and the Chismatic party died out in Carthage in silence. A second council met in that city and confirmed all that had been decided in the former, while throughout the province, the interests of Christianity seemed to prosper wonderfully. Just then a fearful plague broke out, and the bishop of Carthage, amid the universal dismay, exerted himself for the relief of the sufferers. Some of the pagans bore witness to his deeds of charity even in their behalf. Others among them could only see in the plague a visitation of the angry gods; and already the ominous cry had been heard during the public games, 'Cyprian to the lions.' Besides these annoyances, and the constantly recurring doctrinal disputes which the metropolitan of Carthage was called on to decide, at this period came up the question of the validity of baptism given to heretics. Cyprian with many of the African bishops and several Asiatic churches, held it invalid, and that all who had received it should be baptized anew. This opinion, ratified by two different synods in Africa, was rejected at Rome. Stephen, the second successor of Cornelius, did not quite understand Cyprian, who appears to have urged rebaptism as a matter of discipline, and not as a point of dogmatic necessity. The ardent Carthaginian, whose messengers had been coldly received by the pope, now assembled a council representing all the African churches. They reaffirmed the lawfulness of their own condemned custom, and the controversy continued until a plenary council at length decided against rebaptizing. Meanwhile in A. D. 257, the emperor Valerian issued his decree of persecution. On August 30th, Cyprian was summoned to the presence of the proconsul and commanded to sacrifice to the gods. 'I am a Christian,' was the bishops reply. Asked to declare the number and abodes of his priests, he peremptorily refused, and for his contumacy to Carinus, he was banished to the sea coast fifty miles from Carthage. A second and more severe edict from Rome soon drove him from his place of banishment to face a greater peril. A guard had been sent to conduct him to Utica, where the emperor then was; but Cyprian, wishing to die in the midst of his flock, concealed himself for a time. He soon, however, showed himself in public, and waited for the coming of the soldiers. Arrested September 13th, 258, he was conducted under escort to Sexti, in the neighborhood of the city, where on the 14th he appeared before the proconsul, again refused to burn incense before the idols, and was condemned to be beheaded. 'God be praised' was his only reply. When led to execution, he laid aside his upper garments, bestowed fifty pieces of gold upon his executioner, and calmly surrendered himself to the death stroke. The weeping crowd who witnessed his beheading, steeped kerchiefs and napkins in his blood. His body was interred on the Mapalian way, where a church long marked the spot."

[We cannot but regard that communication as authentic from a variety of circumstances. The reference to Lucian and the Philopatris is not the least of these circumstances; but at the same time it bears the complete appearance of being made truthfully and in good faith. Lucian was a celebrated Greek rhetorician. Little is known concerning his life except what may be gathered from his writings. From these it appears that he was born about the latter end of Trajan's reign (A. D. 93-117), that he lived under both the Antonines, and died about the end of the second century. It would seem that Lucian was the author of the Philopatris, although that fact has been disputed. Referring to Lucian, a writer in McClintock and Strong's Ecclesiastical Cyclopaedia says:

"Lucian is no more amenable to the charge of blasphemy than Tacitus or any other profane author, who, from ignorance of the Christian religion, has been led to vilify and misrepresent it. The charge might be urged with some color against Lucian if it could be shown that he was the author of the dialogue entitled Philopatris. A sneering tone pervades the whole piece, which betrays so intimate a knowledge of Christianity that it could hardly have been written but by one who had been at some time within the pale of the church. Some eminent critics, and among them Fabricius, have held Lucian accountable for this

production, but it is now pretty generally admitted not to be from his pen." The same work says, regarding the Philopatris: "Philopatris is the name of a dialogue found among the writings of Lucian. It is quoted in Church history as a contribution to the heathen satires against Christianity. It is a frivolous derision of the character and doctrines of the Christians in the form of a dialogue between Critias, a professed heathen, and Triphon, an Epicurian, personating a Christian. It represents the Christians as disaffected to the government, dangerous to civil society, and delighting in public calamities. It calls St. Paul a half-bald, long-nosed Galilean, who 'travelled through the air to third heaven.' It combats the church doctrine of the Trinity, and of the procession of the Spirit from the Father, though not by argument, but only by ridicule. Not its intrinsic value, but its historic references, make it a valuable production."

St. Cyprian's spirit comes back to inform us that one of the most valued of those "historic references," that relating to St. Paul, was an interpolation by some writer who is to communicate at our next sitting with the medium; who that spirit may prove to be we cannot at this time conjecture. This manifestly contrite and truthful spirit informs us that the invention of similar Christian frauds and falsehoods, were common in his time and that he took a full hand in the business. Had there been any historical evidence of the existence of Jesus Christ, his apostles, and especially St. Paul at that early period of the Christian Church, there certainly would have been no necessity for the suppression and interpolation of the works of those ancient writers who must have mentioned those Biblical characters, had the latter lived and acted as the New Testament relates concerning them.

The compliment paid us by this contrite, honest spirit, we highly appreciate, as it shows the great need and importance of MIND AND MATTER in getting unadulterated truth before mankind. Cyprian in the name of humanity we thank you for your fearless disclosure of what the world needs so much to know.—Ed.]

Thirty-third Anniversary of the Advent of Modern Spiritualism in Chicago, Ill.

I am happy to inform the readers of MIND AND MATTER that under the following announcement a veritable celebration of this important epoch was had:

"The Spiritualists of Chicago and vicinity will hold a grand celebration in commemoration of the thirty-third anniversary of the birth of Modern Spiritualism, at Grime's Hall, No. 13 South Halsted street, on Sunday at 3 P. M. Dr. J. Mathew Shea, the eloquent trance speaker and wonderful test medium, will give tests, spiritual telegraphing, Rochester rappings, Jennie Shollenberger, the wonderful test medium, will also be present. Inspirational music by Mme. W. Sonelle."

The hall on the occasion was filled to overflowing with anxious investigators and mediums, interspersed with a few old time Spiritualists. Beautiful bouquets of flowers, symbolizing the Fox sisters, were placed on the speaker's stand, and filled the room with their fragrance.

Dr. Shea gave a very eloquent and scholarly address, under spirit control, and closed by describing spirits of friends assembled, which were in every instance recognized.

Miss Jennie Shollenberger, a very fine medium for materialization, also gave some wonderful tests, all of which were thankfully received and duly recognized.

The inspirational music and tests by other mediums were fine; but I cannot go into details.

The meeting closed by Dr. Shea calling to the stand a number of avowed sceptics, when the old-fashioned and familiar "raps" were heard in showers; communications by telegraphic rappings were had, and were well received by those who were so favored.

By the way, I may as well state that Mrs. Snydam, the celebrated "fire medium," gave a very fine public test at the West End Opera House, on the evening of the 31st of March, and I hope the spirit world will not allow her to retire when the people are so ready to receive light and truth from the other side of the veil.

Spiritualism is taking deep hold of the people in Chicago, notwithstanding the contemptible conduct of "Jack" Bundy and his satellites in this part of the country.

Mrs. Richmond's addresses are published verbatim by the Chicago Times every Monday morning following their delivery, and several other secular papers have contained very fair descriptions of the doings of mediums in this city. What is the use of special papers devoted to Spiritualism if the secular press stops slandering mediums? I am pretty well satisfied, however, that MIND AND MATTER has been a very effective weapon in the great contest, and that its duty is just begun, and that it will go on and unmask the selfish schemes of the barnacles that have so long sapped and hindered the progress of the cause Spiritualism.

Fraternally,
Chicago, Ill., April 3, M. S. 34.

Alfred James
Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,
No. 1119 Watkins St., Philada., Pa.

W. Harry Powell in the West.

EAST LIVERPOOL, Ohio, March 20th, 1881.

FRIEND ROBERTS:—Our town has again been favored with a visit from a test medium in the person of W. Harry Powell of your city, who was with us four days and created an interest—in conjunction with the late visit of Mrs. James A. Bliss—in the cause of Spiritualism, that is spreading, until it is permeating all classes, and is ultimately destined to eradicate the superstition that is so pregnant in the orthodox Christian (what a misnomer) churches.

Bro. Powell's phase of mediumship is so unique that you will pardon me if I repeat—although it has been a long time since I saw a description of it—a short notice of it; sitting in broad lamp or gas light the medium becomes entranced, with eyes open and set, and Tecumseh the control who writes, invites all up to examine the finger (index) that does the writing; to satisfy them that there is no pencil concealed about wrist or nails—this being done, Tecumseh calls for "big write," meaning the slates of which there are a number, cleaned in waiting; which having been critically examined by any who wish, he calls for the audience to get close up to, but not behind him, and with the index finger, on the ball of which the pencil—about the size of a pin head—is materialized, he writes short messages and draws pictures characteristic of some peculiarity in the person to whom it is addressed, frequently taking the finger of a looker on and producing the manifestation with it, or writing all the same when his hand is encased in a handkerchief; these are stubborn facts for sceptics, being done in broad light, and the hand, the finger of which does the writing, being in full view; and rarely fail to open up a train of investigation where they do not convince entirely. Mr. Powell also favored us with clairvoyant descriptions of spirits present, in some cases getting names and dates of death. Some of these were recognized. We also on the last night of his stay, had a very interesting dark seance, at which spirit lights were produced, musical instruments played upon while floating above the heads of the audience, hands fondling the sitters, while a chain was formed by each clasping his neighbor's hands, the medium forming part of the chain; and other interesting phenomena usually attending a successful dark seance.

Mr. Powell returned to Milan, Ohio, to attend the thirty-third anniversary, March 31st, and at the earnest solicitation of friends here, has promised to stop on his way from there to Pittsburgh, and hold further seances. Pardon this lengthy article written at the instigation of the friends of the cause here, who will warmly welcome mediums coming this way.

In concluding allow me to warmly commend your editorial course in conducting MIND AND MATTER. I used to think you were too aggressive, but the longer I live the more necessity I see of a watch dog like you to head off the enemies—from both sides—of our soul sensing reasoning truth; I consider that both the Allen Pence and the W. J. White affairs were badly set down by you.

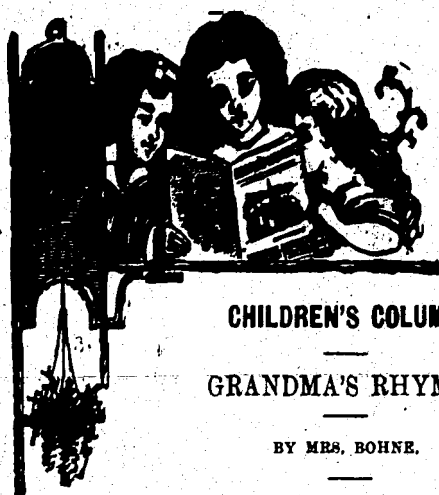
Yours for truth,
CHAS. P. MESKIMEN.

Reply to Friend Thompson.

DEAR SIR:—The ground of difference between us is in the organic law on which existence is founded. My deductions may be right or wrong, as they are or are not in accord with organic law. I apply the same law to the problem of existence by which we solve all problems connected with existence that ever were solved. Action balanced by reaction of constituent elements, and if there is any mistake, the mistake is in me. The law is perfect. The same law of combination that makes higher numbers from lower ones, makes higher grades of being from lower ones, including all that constitutes their individuality. The reaction of the rule, the reaction balancing the action, the only proof of correctness in either case. Anything that destroys that equilibrium, whether belief in a supreme being, the supremacy of spirit over matter or any other cause, is destructive of health in the same proportion. You say it does not follow because the poles of a battery are convertible that all else must be. Are you sure you are right in this statement? If the sexes don't have their source in the elements that constitute the positive and negative poles of the battery, will you be kind enough to inform me from what source they are derived? You say when the elements reach their ultimate they are no longer convertible. The evidence that the elements ever did, or ever will, reach an ultimate is yet in the background.

I presume you will understand my meaning when saying that we are now on the night side of the same wave, or circle, of being that constitutes the human family, those who have passed the change, erroneously called death, on the day side of the same wave; and the same relations, existing between the two sides that exist between night and day, or between the positive and negative poles of the battery. Interchange between spirit and matter unites all in one harmonious whole and bridges the chasm between Spiritualism and materialism. The supremacy of one over the other is based on division and has divided mankind into numerous contending sects and factions, never solved a problem, and if the future is to be judged by the past never will. While you have the opinions of the world to back you, I am as much alone as was Galileo in asserting that the world was a revolving sphere instead of being the centre of the universe, flat and stationary, and have full as strong evidence that I am right.

Westfield, N. Y.
J. TINNEY.



CHILDREN'S COLUMN.

GRANDMA'S RHYMES.

BY MRS. BOHNE.

Helpful little Amy
Washing all the dishes,
Running to and fro,
Doing mamma's wishes.

Merry little Lizzie
Picking up the sticks,
Teaching baby brother
Cunning little tricks.

Honest little Emma
Caring not a whit,
Fears to speak the truth,
Not a single bit.

Manly little Frank
In and out of doors,
Helping ma and grandma
Doing lots of chores.

Nex is little Hermie,
Fair-haired, gentle boy;
Winsome little fellow!
Papa's dearest joy.

Precious little Charley,
So beautiful and fair!
We wonder if the angels
Have any more to spare?

The angels heard the wonder,
And heartily beat high with joy;
For little Ralph is given—
God bless our baby boy!

God took our little Willie
From earthly ills and pain;
Our loss, though deep and bitter,
Still is his lasting gain.

The baby of them all
Is darling little daughter;
So sweet she smiles on us
We think the angels taught her!

And so with lavish hand
Our numbers still increase,
Till now the wonder grows
Will wonders ever cease?

Barring Out the Master.

BY ELIZA M. SHERMAN.

It was a cold Winter morning. The snow, which had all night been falling by fitful spells, was now descending rapidly, giving to everything a coat of soft, gleaming white.

In one of the upper rooms of the village academy a small room set apart for a class room—was a group of noisy boys, seated in all sorts of boyish attitudes.

"I say, Hal," asked Tom Benton, balancing himself carefully on the edge of the wood-box, "what are you thinking of? You are as grave as a deacon."

"Pondering some new mischief, I'll be bound," said George Wentworth, adding, "I never saw him sober when he wasn't."

"What's on the hooks now?" asked Will Eastman, brandishing the long pointer threateningly. "I'll tell you," exclaimed Hal, running his hands through his bushy, curly pate until his hair stuck out in every direction; "you see, I've been reading 'Hoosier School-master' this week. Didn't I laugh though over the boys trying to bar out the teacher?"

"If I remember, the teacher was too smart for them," said Ned Page, laughing, "for he barred them out."

"Yes, I know," said Hal, "he put a board over the chimney after pouring some sulphur into it on the fire. I was thinking of trying it on Professor Evans this afternoon. He can't stop the chimney, for that would put out the other fires; so we can have it all our own way."

"How do you propose to manage it?" asked Charlie Kent, curiously, as he tossed an apple core into the fire.

"I was going to propose that we bring a lunch, and then, when we are all here and it's almost school time, we lock the two outer doors, and then we can have as jolly a time as we wish."

"Hurrah!" cried the boys, "that will be prime fun!"

"I wouldn't have proposed it," said Hal, apologetically, "but Prof. Evans is so tantalizing, that I don't care much if we do trouble him. Wasn't it mean of him to keep Syd Haven after school because his essay was not forthcoming?" continued Hal. "If he was Prof. Salisbury, we never would dream of playing tricks on him."

"Maybe he'll manage to get in some way," said Ned.

"Not he; I don't believe he has brains enough for that with all his egotism," quoth Hal aiming a bit of chalk at Tom's nose.

"Nor I," said George.

"Neither do I," echoed Will.

"Almost unanimous," cried Tom, with an approving nod.

"You fellows will have to be on hand or you will get barred out too," and Hal nodded toward the crowd.

Suppose the professor should take it into his head to investigate—

"Which is not improbable," finished George, to Charlie's beginning.

"If he turns out one, he'll have to turn out all, and that will be larks."

"I don't know about it," said Charlie, dubiously; "there would be high times at our house if I got suspended."

The boys had just time to make all their arrangements when the bell rang for school. They had one listener, however, upon whom they had not counted. There was a very small room off the recitation room, called by the boys the "sanctum."

Here were gathered together all sorts of "tricks," as the boys called the skeleton, the charts, globes, maps, and old books and papers calculated "to teach the young idea how to shoot," and here Prof. Evans was seated, and the smile on the face of the yellow skull which he was examining could not have been more grim than that on his own as he listened to the boys.

"So that is their little game, is it? Glad I heard it; I can be ready, for I imagine that I have brains enough to match them in spite of their predictions to the contrary. Let me think! I suppose I could stay in here, and walk out into their midst from the class room door, as that is not to be fastened.

But no, I'll plan a better way," and so thinking he went out of the room to his desk.

The boys studied diligently all the morning. No one would have supposed to have seen them that any mischief was brewing in the many colored heads bent so industriously over their books; and so the time passed and noon came.

The boys were all early on the field of action that afternoon. Several of the smaller lads were informed that there would be no more school that day and were sent home, joyful in the prospect of an unexpected holiday.

They were all there at last, as Hal Neville proclaimed after counting noses; and then he and Tom proceeded, the one to lock one door and the other the remaining outside one. These two doors to the audience room once locked, it was impossible for any one to get into the room from the outside excepting through the windows.

The doors were locked and the keys carefully withdrawn and hung up for future use by one of the more thoughtful of the boys. A moment later and there was a perfect silence, as the boys waited for the appearance of Prof. Evans. An hour passed away and it was two o'clock!

"I do believe," said Hal, "that he is playing us a trick and don't mean to come. Who could have told him?"

"Some of those youngsters, I'll be bound, must have overheard us," said Tom.

"Let's look out!" added George.

"Daren't," replied Charlie, beginning to feel a little conscience stricken.

"I dare!" and Hal advanced to the window. No one was in sight; however, and he returned feeling a little crest-fallen.

At last recess time came, and encouraged by the joyous shouts outside, the boys rushed to the windows, and watched the sports.

Recess was soon over, and then Hal proposed that they put some wood in the stove, gather around it and tell some stories. To this the boys readily agreed and were soon in the midst of astonishing tales and adventures that would have quite turned the head of an author, and furnished material for a whole library of boys' books. So interested did they become, in their "yarns," as Syd called them, that they did not notice the time until a shout of laughter proclaimed that school was dismissed.

"Well, well," exclaimed Tom flattening his nose against the window pane, "where has the last hour and a half gone to, I wonder?"

"Gone to make up an endless eternity, boys, forever gone; and for each of the moments you will be obliged to give an account," said Hal, in such exact imitation of the dignified professor that the boys raised a shout of merriment.

"We have forgotten our lunches. Let us eat them now, and then we will be off," said Ned, untying his parcel.

"Mine is outside in my overcoat pocket," said Tom, going towards the door.

"So is mine."

"And mine."

"Bring mine too," shouted lazy George.

"Mine too," echoed Charlie and Syd.

"Mine of course," cried Will and Hal.

Tom tried to fit the key into the lock, but it was decidedly obdurate and would not fit "worth a cent," he declared.

"I say, Hal, there must be some mistake. This key won't open the door."

"I locked the door with it anyway—that identical key," said Hal, going to the other door.

Tom looked incredulous.

"None of your shines, Hal," he cried.

But Hal was trying to open the other door with no better success. Suddenly stooping down he looked into the key hole. The end of a brass key was distinctly visible!

"Tom," he shouted, "look into your key hole."

Tom did as requested and exclaimed excitedly: "Shades of pinafore! there's a key here! Of course I can't open the door."

"Well," said Hal, straightening himself up, "we are locked in ourselves, sure. What perfect fools we were not to let the keys stay in the locks inside, and then no one outside could have put keys into them."

A look of consternation flitted from face to face at this announcement.

"I think we were fools to try any such tricks, anyway," said Charlie Kent, discontentedly as he peered into the key holes.

"Don't begin that, Charlie," said Ned, "we're in for it now, and may as well make the best of it."

Three or four of the boys had their lunch with them, and it was decided to keep it for future use,—"for supper," Hal said.

The boys sat down near the stove again to tell some more stories, but some way, there was not much interest manifested in them and they soon stopped.

Two, three hours passed by and still they were prisoners. The lunches had been disposed of, and the short Winter day was drawing to a close. The clock had indeed struck seven, and Hal was at the window trying to see if there was any way of getting down; but as the room was in the third story, no one ventured to express an opinion as to the possibility of a leap. Even Ned, who was the most fool-hardy of all, would have "declined with thanks," had it been proposed.

As the clock struck eight and the boys were almost on the verge of a quarrel, footsteps were heard coming up the long stairway; one of the keys was quietly turned, and Prof. Evans stood before them. He had never been so welcome before!

"Well, boys," he said kindly, "if you have sufficiently enjoyed your 'barring out,' you can go. Remember in future, however, that there are two sides to a joke."

"Yes, sir," said Hal meekly as they filed quickly out.

And he did remember it, and it was the last time Hal Neville ever tried "Barring out the Master."—*Young Folks Rural.*

Passed to Spirit Life.

From Washington, D. C., March 28, 1881, J. L. Ashby, in his 70th year.

Bro. Ashby formerly resided in the State of Maine, and was a minister of the gospel of the Congregational Church. But the church creedal dogmas were too cramped for his intelligent and liberal mind, so he abandoned the church for the spiritual philosophy, which made him free indeed. He passed away from the flesh not with a blind faith, but the actual knowledge that he would again bloom in immortal youth. Bro. A. was beloved by all who knew him. He leaves a widow.

JOHN EDWARDS.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

CEBES (a Theban Philosopher).

I GREET YOU, SIR.—It has been many centuries since I passed to spirit life. I was a philosopher. It is better to know the truth and abide by it than to know all the creeds that have been ever taught by priests. The fundamental principle of the spirit life is to preserve a just balance—a perfect equilibrium. You want no prejudices of any kind. You must of necessity become positive in your desire for perfection; and perfection can only be acquired by correct judgement and desire for improvement. Not metaphysical speculations, but that which you see clearly and understand correctly are the means to attain happiness. You want no belief as a spirit—experience is your guide. The more you learn the more you desire to know. Knowledge in the spirit life is illimitable. In the finally advanced condition of a spirit there are no teachers. Every spirit that attains that condition breathes and drinks the inspiration of truth as it comes from the source of eternal justice. All conditions between the mortal life and that ultimate condition, comprise what may be called the primary school of spirit life. Pure and unadulterated knowledge cannot reach you mortals, because knowledge becomes infected by the emanations from ignorant, degraded and bigoted spirits. Each one of those spirits has a common object to gain, and it is this—the more ignorance prevails the greater their power to control their fellow-beings. The gods of antiquity are but the creations of human imagination. Many a man has lived and died, who was deified after his death, who in his mortal life was as great a scoundrel as ever disgraced the mortal life. Wisdom, truth, love and purity of morals are the basis of eternal happiness, and these must be the outgrowth of each individual's experience. I was a follower in my mortal life, of the teachings of Plato. I lived and was educated by him about 400 B. C. My name was Cebes, of Thebes. I was the author of a code of morals called the Table."

[We take the following concerning Cebes from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Cebes of Thebes was a disciple of Philolaus, the Pythagorean, and of Socrates, with whom he was connected by intimate friendship. He is introduced by Plato as one of the interlocutors in Phædo, and as having been present at the death of Socrates. He is said, on the advice of Socrates, to have purchased Phædo, who had been a slave, and to have instructed him in philosophy. Diogenes Laertius and Suidas ascribe to him three works, Pinax, Ebdome and Phrynichos, all of which Eudocia erroneously attributes to Callippus of Athens. The last two of these works are lost, and we do not know what they treated of, but the Pinax is still extant, and is referred to by several ancient writers. This Pinax is a philosophical explanation of a table on which the whole of human life, with its dangers and temptations, was symbolically represented, and which is said to have been dedicated by some one in the temple of Cronos at Athens or Thebes. The author introduces some youths contemplating the table, and an old man who steps among them undertakes to explain its meaning. The whole drift of the book is to show that only the proper development of our minds and the possession of real virtues can make us truly happy. Suidas calls this Pinax a *diegesis ton eu Aidon*, an explanation that is not applicable to the work now extant, and some have therefore thought that the Pinax to which Suidas refers was a different work from the one we possess. This and other circumstances have led some critics to doubt whether our Pinax is the work of the Theban Cebes, and to ascribe it to a later Cebes of Cyzicus, a Stoic philosopher of the time of Marcus Aurelius. But the Pinax that is now extant is manifestly written in a Socratic spirit and on Socratic principles, so that at any rate its author is much more likely to have been a Socratic than a Stoic philosopher. There are in it true, some few passages where persons are mentioned belonging to a later age than that of the Theban Cebes, but there is little doubt that this and a few similar passages are interpolations by a later hand, which cannot surprise us in the case of a work of such popularity as the Pinax of Cebes. For owing to its ethical character, it was formerly extremely popular, and the editions and translations of it are very numerous. It has been translated into all the languages of Europe, and even into Russian, modern Greek and Arabic."

[In view of the fact that neither the medium nor ourself knew anything of Cebes, and his Pinax, at the time that communication was given, there can be little doubt of the genuineness of that communication. What an important lesson it teaches. There need be no longer any doubt as to who was the author of the Pinax that has come down to us.—Ed.]

MARCUS FURIUS CAMILLUS,

(A Roman Dictator and Consul.)

"I SALUTE YOU, SIR.—A strange way this of coming back after so many years. I was born to command, and what I commanded had to be obeyed. I never exacted more than justice, but I did that sternly and without any partiality whatever. Justice is a good thing, but, sir, it can be abused; for the time will come when as a spirit you will yourself want a little leniency. When justice is demanded of you as a spirit, you find yourself wanting. A little more kindness on my part would have been better for me. But I lived in an age when anything like weakness would have ruined my influence with the rabble. My greatest foes, in my mortal life, were the priests—cunning, sneaking, sycophantic rascals ready to pander to the worst passions of the people, in order that they might exercise their power. But these rascals could not save Rome in its hour of trial, and so my military talents compelled even the gods to bow their knees to me for the time. But, each time that my well-earned laurels were gained, the priests tried to clip my wings. In spite of all my enemies, I held the dictatorship of Rome twice—was consul three times, and held innumerable minor offices. I am proud as a spirit that I have the conscious right to all the benefits I enjoy, and this upon one claim alone, that I was an honest man. I would not praise myself, but I have a right to do so in the face of my traducers. I am not a gentle spirit; neither do I desire happiness until every man and woman that ever lived, or that ever will live, are happy with me. My work is the redemption of humanity in the interest of truth. For this I work as a spirit, and with Roman firmness await the result. Time is

nothing to us as spirits. We will build slowly but surely toward the redemption of man from all priestcraft whatever. I lived about B. C. 365, and my name was Marcus Furius Camillus."

[We take the following concerning Camillus, from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Marcus Furius Camillus, according to Livy, elected consular tribune for the first time B. C. 403. In this year Livy mentions eight consular tribunes, a number which does not occur anywhere else; and we know from Plutarch that Camillus was invested with the censorship before he held any other office. From these circumstances it has justly been inferred that the censorship of Camillus and his colleague Postumius may be assigned to the year B. C. 403, and that Livy, in his list of the consular tribunes of that year, includes the two censors. Therefore what is commonly called the second, third, etc., consular tribunate of Camillus, must be regarded as the first, second, etc. The first belongs to B. C. 401; and the only thing that is mentioned of him during this year is, that he marched into the country of the Faliscans, and, not meeting any enemy in the open field, ravaged the country. His second consular tribunate falls in the year B. C. 398, in the course of which he acquired great booty at Capena; and as the consular tribunes were obliged by a decree of the senate to lay down their office before the end of the year, Quintus Servilius Fidenas and Camillus were successively appointed interreges. * * * In B. C. 394 he was elected consular tribune for the third time, and reduced the Faliscans. The story of the schoolmaster who attempted to betray the town of Falerii to Camillus, belongs to this campaign. Camillus had him chained and sent back to his fellow-citizens, who were so much affected by the justice of the Roman general that they surrendered to the Romans. Livy calls Camillus consul on this occasion, although, according to the express testimony of Plutarch, he was never invested with the consulship."

"In B. C. 391 Camillus was chosen interrex to take the auspices, as the other magistrates were attacked by an epidemic then raging at Rome, by which he also lost a son. In this year he was accused by the tribune of the plebs, L. Appuleius, with having made an unfair distribution of the booty of Veii; and seeing that his condemnation was unavoidable, he went into exile, praying to the gods that, if he was wronged, his ungrateful country might soon be in a condition to stand in need of him. During his absence he was condemned to pay a fine of 15,000 heavy asses. The time for which he had prayed soon came; for the Gauls advanced through Etruria towards Rome, and the city, with the exception of the capitol, was taken by the barbarians and reduced to ashes. In this distress, Camillus, who was living in exile at Ardea, was recalled by a lex curiata, and while yet absent was appointed a dictator a second time, B. C. 390. He made L. Valerius Potitius his master equitem, assembled the scattered Roman forces, consisting partly of fugitives and partly of those who had survived the day on the Allia, and marched towards Rome. Here he took the Gauls by surprise, and defeated them completely. He then entered the city in triumph, saluted by his fellow-citizens as alter Romulus, pater patriæ, and conditor urbis. His first care was to have the temples restored, and then to rebuild the city. The people, who were at first inclined to quit their destroyed homes and emigrate to Veii, were prevailed upon to give up this plan, and then Camillus laid down the dictatorship."

"In B. C. 389, Camillus was made interrex a second time for the purpose of electing the consular tribunes; and as in the same year the neighboring tribes rose against Rome, hoping to conquer the weakened city without any difficulty, Camillus was again appointed dictator, and he made C. Servilius Ahala his master equitem. He first defeated the Volscians and took their camp; and they were now compelled to submit to Rome after a contest of seventy years. The Aquinians were also conquered near Bola, and their capital was taken in the first attack. Sutrium, which had been occupied by the Etruscans, fell in like manner. After the conquest of these three nations Camillus returned to Rome in triumph."

"In B. C. 386, Camillus was elected consular tribune for the fourth time, and after having declined the dictatorship which was offered him, he defeated the Antiates and Etruscans. In B. C. 384 he was consular tribune for the fifth, and in 381 for the sixth time. In the latter year he conquered the revolted Volscians and the Praenestines. During the war against the Volscians L. Furius Medullinus was appointed his colleague. The latter disapproved of the cautious slowness of Camillus, and, without his consent, he led his troops against the enemy, who by a feigned flight drew him into a perilous situation and put him to flight. But Camillus now appeared, compelled the fugitives to stand, led them back to battle and gained a complete victory. Hereupon Camillus received orders to make war upon the Tusculans for having assisted the Volscians; and notwithstanding the former conduct of Medullinus, Camillus again chose him as his colleague, to afford him an opportunity of wiping off his disgrace. This generosity and moderation deserved and excited general admiration."

"In B. C. 368 when the patricians were resolved to make a last effort against the rogations of C. Licinius Stolo, the Senate appointed Camillus, a faithful supporter of the patricians, dictator for the fourth time. But Camillus, who probably saw that it was hopeless to resist any further the demands of the plebeians, resigned the office soon after, and P. Manlius was appointed in his stead. In the following year, B. C. 367, when a fresh war with the Gauls broke out, Camillus, who was now nearly eighty years old, was called to the dictatorship for the fifth time. He gained a great victory, for which he was rewarded with a triumph. Two years later, B. C. 365, he died of the plague. Camillus is the great hero of his time, and stands forth as a resolute champion of his own order until he became convinced that further opposition was of no avail. His history, as related in Plutarch and Livy, is not without a considerable admixture of legendary and traditional fable, and requires a careful critical sifting."

[We have given that long account of this great Roman, in order to let the reader judge as to the genuineness of the communication purporting to come from his spirit. We confess our astonishment at the wonderful evidence afforded of its genuineness. With the exception that the communication claims that Camillus was but twice dictator and three times consul, the probable correctness of that communication is very great. That he was much oftener called to command the Roman armies no doubt gave rise to the supposition that

his rank was in every instance that of dictator or consular tribune. That he was a man who was governed by the sternest principles of justice there can be no doubt. Apart from the evidence of this biographical fact, his declaration, "I am not a gentle spirit, neither do I desire happiness until every man and woman that ever lived, or that will ever live, are happy with me," most plainly shows this sentiment of justice. Truly was it the spirit of the sternly just Camillus who gave that communication.—Ed.]

THEODORETUS (A Greek Father).

MY BEST GREETING TO YOU.—I lived in the fourth century A. D. I was known as a Greek Father, and I am very sorry I ever fathered Christianity. No mortal language can ever do justice to what I have suffered as a spirit, by seeing the devilish conduct of the propagators of Christianity. I have wept as a spirit—cursed as a spirit—when I have seen the bloody career of Christianity. Far better would it have been had the world remained pagan than such an awful, soul-crushing religion as Christianity should have taken its place. Ten times better would have been the light of philosophy than a redemption through blood. As a spirit I tremble and quake when I think of the awful impiety of ever pretending to drag the Son of God down here to die for man on the mortal plane. In the planets that I see with my spirit vision, are millions of beings who deserve just as much redemption as the inhabitants of earth. If this God had died for the sins of one planet, why should he not die for the sins of others? If that was necessary we would never be able to tell how many deaths he would have had to die before all could have been redeemed. It is astonishing to me that in your enlightened age the people will feed to fatness these priests to keep them in ignorance of the true laws of God. There was some excuse for them in my day. Men were ignorant then, but in your day all who wish to learn can do so at a trifling expense. It was nothing but quarrels between rival bishops when I was here. They all knew that the Scriptures were interpolated; also that they were stolen from the Grecian annals, translated by Potamon from some Hindoo book of which I have forgotten the name. All the Christians from the first century to the time of Charlemagne in the seventh century understood this perfectly—that is the learned among them; but they had foisted a system of religious fraud upon the people and to have retrograded was certain death to them. All they could do was to push forward, let the consequences be what they might. I thank you for giving me this hearing, and I feel deeply indebted to you for keeping this avenue open where truth, pure and simple, can reach my mortal brethren. My name was Theodoretus.

[We take the following account of Theodoretus from Chambers' Cyclopaedia.—Ed.]

"Theodoretus (Greek *Theodoretos*, God-bestowed), a celebrated church historian and theological writer, was born at Antioch, about the year 393, and received his name from the circumstance of his being supposed to have been granted as the fruit of earnest prayer, to his parents, who had long been childless. He was educated from early childhood in a monastery, where, among his fellow-pupils, were Nestorius and John of Antioch, both afterwards celebrated in the controversy, which takes its name from the former. He was admitted among the clergy of Antioch; and at a comparatively early age became bishop of Cyrus, a city of Syria. His zeal and eloquence were the theme of universal praise, and his success in bringing unbelievers and heretics to the church was almost unprecedented. In the controversies on the subject of Nestorius and his doctrines, which followed the condemnation pronounced by the council of Ephesus in the year 431, Theodoretus for a time took a warm and active interest. The party of Nestorius was with difficulty brought to an accommodation with Cyril of Alexandria, in virtue of which the condemnation of Nestorius by the Council was acquiesced in by John, Bishop of Antioch. For a time Theodoretus dissented from this condemnation of Nestorius, and he not only expressed these sentiments in a letter addressed to Nestorius himself, but also wrote formally against the celebrated anathemas of Cyril directed against Nestorianism. But he afterwards saw the necessity of yielding, and concurred in the deposition of those bishops who still persisted in their rejection of the Council of Ephesus. Nevertheless he by no means fully accepted the views of Cyril; and when, on Cyril's death, the opposition to Nestorianism began to develop, under the turbulent partisanship of his successor in the see of Alexandria, Dioscorus, into the contrary error of Eutychianism, Theodoretus endeavored to induce Dioscorus to abandon his extreme opinions. Failing in the attempt, Theodoretus composed the work that has often figured in modern controversy, on account of the well known passage as to the change of Eucharistic elements which it contains, entitled "Branes or the Many-shaped." This work was regarded by Dioscorus as a renewal of the Nestorian error, and he accused Theodoretus to Domnus, the new patriarch of Antioch, of that heresy. Theodoretus replied with great moderation, but Dioscorus persisted; and having engaged the imperial court on his side, succeeded in obtaining from the Emperor Theodosius II. an order confining Theodoretus within the limits of his own diocese. Meanwhile the Eutychian controversy reached its height, and Eutyches having been first condemned by Flavian, Bishop of Constantinople, in a synod held in 448, was afterward absolved in the celebrated Robber Council of Ephesus, under Dioscorus, in 449. The latter council not only excluded Theodoretus from its sittings, but formally deposed him from his see; whereupon he was compelled to retire to the monastery at Antioch, in which he had received his first education. All this, however, was reversed by the General Council of Chalcedon, in 451. Theodoretus did not long survive his restoration. He died about the year 457.

[It was this moderate and conservative bishop whose spirit returned to testify to the folly and wickedness in which he shared in helping to found the Christian religion. What a lesson his experience should be to all priestly bigots. But the reference he makes to the nature of the work of Potamon, translated from the Hindoo into Greek is of especial significance. There can be no doubt that Theodoretus told what he knew to be the fact in making that allusion to the source of the Scriptures, so-called.—Ed.]

SAINT BONIFACE.

"I SALUTE YOU, WITH MY BEST WISHES.—I am sorry to have to admit one fact—that is that I was called a saint during my mortal life and after-

wards. A poor recommendation for spiritual happiness is that of being a saint. High honors are not bought in spirit life by religious belief, but by morality and right actions toward your fellow beings. No matter how sincere you may be in your belief, that is no sign of honesty. You may have believed you were right, but knowledge as a spirit will soon convince you that you were wrong. No Christian will obtain happiness on account of his or her belief nor will those of any other religion. Truth can be turned into lies on this mortal plane and appropriated to your own benefit, but in spirit life truth can neither be bought nor sold. When here upon the mortal plane, I did everything I could to propagate and spread Christianity. I did not do this of my own volition. I have found that out as a spirit; I was controlled by bigoted Christian spirits. I was a medium for all kinds of manifestations, but did not know it. I thought I was doing the will of God. In fact I went through untold hardships, following up the lead of these spirits, and what has been my reward? I lost my mortal life by being murdered by barbarians, and lost many precious years in spirit life, as the slave of the same spirits who had psychologized me into following their erroneous teachings. I want all mediums to read and ponder upon this communication. Many of them think that when they reach the spirit side they will be free; but I want them to remember that the same spirits that controlled them here, can use them many years in spirit life, if they do not begin and think and act for themselves. The poorest recommendation that you can take to spirit life is the sainthood conferred by any church. The best recommendation that you can take from the mortal life is, that you were an honest man and thought for yourself. I departed this life in A. D. 755. I was called Saint Boniface.

[We take the following account of Saint Boniface from Chambers' Cyclopaedia.—Ed.]

"St. Boniface, 'the apostle of Germany,' whose original name was Winfried, was born in Devonshire, England, about 680 A. D. He first entered a monastery in Exeter, at the age of thirteen, and afterwards removed to that of Nutecl, where he taught rhetoric, history and theology, and became a priest at the age of thirty. At that time a movement, proceeding from England and Iceland, was going on for the conversion of the still heathen peoples of Europe; in A. D. 614, Gallus and Emmeran had been sent to Alemannia, Killian (murdered 689) to Bavaria, Willibrord (died 696) to the country of the Franks, Swidvold to Friesland, and Siegfried to Sweden. Winfried also took the resolution (715 A. D.) of preaching Christianity to the Frisians, among whom it had as yet found no entrance. But war broke out between Charles Martel and the King of the Frisians, and Winfried returned from Utrecht to his convent, of which he became abbot. Still bent upon his design, he repaired to Rome in 718, and received the authorization of Pope Gregory II. to preach the gospel to all the tribes of Germany. He went first to Thuringia and Bavaria, then labored three years in Friesland, and travelled through Hesse and Saxony, everywhere baptizing multitudes, and consecrating their idolatrous groves as churches. In 723, Gregory II. called him to Rome; made him bishop, with the name of Bonifacius; furnished him with new instructions or canons, and with letters to Charles Martel and all princes and bishops, requesting their aid in his pious work. Returning to Hesse (724), he destroyed the objects of heathen worship (among which are mentioned an oak near Geismar sacred to Thor, and an idol named Staffo, on a summit of Hartz, still called Staffenberg), founded churches and convents, and called to his aid priests, monks and nuns, from England, whom he distributed through the various countries. In recognition of his eminent services, Gregory III. sent him (A. D. 732) the pallium, and named him archbishop and primate of all Germany, with power to establish bishoprics wherever he saw fit. Boniface now made a third journey to Rome (738), and was appointed papal legate to Germany. The bishoprics of Regensburg, Erfurt, Paderborn, Wurzburg, Eichstadt, Salzburg, and several others, owe their establishment to St. Boniface. The famous Abbey of Fulda is also one of his foundations. He was named archbishop of Mainz by Pepin, whom he consecrated as king of the Franks at Soisson (752), and he presided in the council held at that place. In 754, he resumed anew his apostolical labors among the Frisians; and at Dokkum, about eighteen miles north-east of Leenwarden, in West Friesland, this venerable Christian hero was fallen upon by a mob of armed heathens and killed, along with the congregation of converts that were with him (755). His remains were taken first to Utrecht, then to Mainz and finally to Fulda. In the abbey they are still shown a copy of the gospels written by him, and a leaf stained with his blood. A collection of his letters and the canons he promulgated for the discipline of the newly established churches have been preserved, and are instructive as to the state of Germany at the time."

[It was the spirit of this zealous and influential Christian prelate that after twelve hundred years, returns to tell Christians that his devout and honest labors to propagate that system of religious superstition, had availed him nothing as a spirit, but on the contrary, they had for long years in spirit life been a deep and lasting prejudice to him. It is he who tells us that he was in his earth life the psychologized medium of bigoted Christian spirits, whose influence over him had held him in spirit bondage. His warning to mediums is most significant, and should be fully heeded by all mediums who have been brought under the control of Christian spirit bigots. A more important message could not have been given than this one from St. Boniface. Mediums and Spiritualists ponder upon it as you value your peace and happiness in the spirit life.—Ed.]

CHARLES BAHRDT (A German Theologian).

GOOD DAY, SIR.—Thank God, I was an infidel. I knew that all theology was humbuggery before I died. I made quite a stir among the priests, but they being the stronger got the better of me. But I was too proud to beg, and had too much ambition to steal, so I committed what in your day is called a great sin, but which in my day was considered proper for a man to do when he could do nothing else. I opened a wine house and I lived pretty comfortably off the proceeds, and with the surplus I kept on publishing infidel books. They were not quite as fierce as Thomas Paine's, but they were of that kind that teaches there is one God, and no more. I succeeded in doing a good work, that is, I opened up the way towards more advanced thought, and this makes me very happy

as a spirit. I want to help you and your band along. I know, from my own experience, that it is hard work for you, but nevertheless the truth is going to win in the end. My spirit is just as lively as it ever was. I died at a place called Halle, in 1725, or thereabouts. My name was Charles Bahrdt.

[We take the following account of Bahrdt from Chambers' Cyclopaedia.—Ed.]

"Karl Friedrich Bahrdt, a German theologian of the extreme sceptical school, was born in 1741, at Bischofswerda, in Saxony, and studied at Leipzig, where he soon displayed extraordinary talents and some restlessness of disposition. His early theological writings betrayed the sceptical tendencies which were afterward more fully developed. On account of his immoral conduct, however, he was, in 1768, compelled to leave Leipzig, where he had been a popular preacher. In Erfurt, his next residence, he was appointed professor of Philosophy and Hebrew Antiquities, and wrote Letters on a Systematic Theology, and Aspirations of a Mute Patriot, two works whose heterodoxy involved him in controversies, and made his position untenable. In 1771, he went to Giessen, where he delivered theological lectures and preached with approbation. His translation of the New Testament was regarded as so dangerous that the author was deprived of the privilege of teaching. His creed in fact was simple Deism, and one of the chief points in his theology was his rejection of miracles. Even the immortality of the soul was not maintained in his works. Ultimately, after attempting to establish various institutions, he was reduced to the position of a tavern keeper; and as he still persevered in his attacks on orthodoxy, he was imprisoned for one year at Magdeburg, where he wrote an autobiography. Among his other works are, The Religious Edict, (a satire on the Prussian religious edict of 1788), and The German Union. He died at Halle, April 23d, 1792."

[It was the heterodox spirit of Bahrdt, who comes back and testifies that he found a happiness in spirit life, that the spirits of the pious and honored Theodoretus and the zealous and sainted Boniface had not found. That this communication is genuine seems positive. Truly these communications cannot be too highly valued as the source of the highest instruction regarding the spirit life and the relations of this life to that.—Ed.]

S. J. FULTON (Reno, Nevada).

GOOD DAY, SIR.—I have not been in spirit life more than two years, but I was a thinker, upon all religious subjects, for myself. I bowed at no earthly shrine, but looked for truth wherever I could find it. In my mortal life I was the editor of a Western paper—a rather trying situation, especially in the mining regions. You need to be careful in a position of that kind—you need to exercise prudence or your life is not worth much. As a spirit I have been totally unable to find that gorgeous heaven conjured up in the imagination of Christians. I have seen many spirits waiting for this New Jerusalem, but I have never seen one that knows anything of such a place. Now, a spirit is governed altogether by the motives he had when on the mortal plane of life. If he was ambitious as to the things of this mortal life, he stays right here. If he was grasping and miserly, he does the same. If he was licentious, he feeds upon the licentiousness of mortals. But, if his motives were pure—if a humanitarian—if he wants happiness and peace then he can have a great heaven of rest, or an active life of pure morality in helping upward degraded mortals and spirits. This, sir, is the result of my experiences as a spirit. With my best wishes for my friends who are left behind, I remain yours,

S. J. FULTON, Reno, Nevada.

Mrs. Jas. A. Bliss in Kansas City—Extraordinary Manifestations—Letter from Mrs. Matt. Clary.

To the Editor of Mind and Matter:—Mrs. Bliss has been here ten days, and we have had splendid seances and good attendance of first-class people. On March 31, we had thirty-one here and turned away quite a number. The seances were just splendid. Miss Neilson and Miss Western both came out. On Friday night there were twenty materialized forms, among them our oldest boy and girl. Jessie took her ring off and handed it to me to show it to the circle. When she recalled it I put it on her finger again. Captain Hodges materialized in full form, sang "Star Spangled Banner," and waved the American flag while we sang the chorus, he also singing. Miss Western also walked from the cabinet singing "Red, White and Blue," waving the flag while singing, then dematerialized with flag in hand. When the flag struck the table she let go and went through the floor. God bless all the guides! they are doing a wonderful work through Mrs. B., and God and the angels bless her for the good she is doing. Billy is a splendid spirit also, and he materialized, speaking in a horn. Mrs. Smith materialized and talked to the circle, as did a big Indian by name of Big Bear, (for his medium), which was a great test to him as well as to some of his friends who were all satisfied and happy. "Silver Star" came out in full form—that is one of my guides. Also Ina, an Indian guide of Mrs. Dooly, which gave us great satisfaction.

A private seance given to a party by name of Baker, at West Fort, was a great success: two appeared at a time, one at the aperture and one at the door. They recognized their sisters and other friends, and were so overcome that they could not speak. Their spirit friends dematerialized in sight, which was a great test to them, as they had asked it mentally. Mrs. Baker is developing, and it was a pleasing surprise to have the squaw who controls her materialize. Miss Lizzie Hatch also, who gave her name and said she was one of her guides. They were perfectly satisfied and went home very happy. Last night, (Saturday), Mrs. Bliss gave another private seance, when friends were recognized. One gentleman was very much overcome at seeing his mother. She laid first one hand then the other on his head and each time said, "God bless you my son, God bless you." then dematerialized in full view. Three of my children came out at one time. Miss Western walked out from the cabinet, magnificently dressed, and then dematerialized. There were thirteen spirits fully formed and some at the aperture. My boy sings, Miss Western sings, Capt. Davis and Capt. Hodges sing: I cannot tell you how grand and beautiful our seances are.

Kansas City, Mo.

[And that is the medium that John C. Bundy of the R.-P. Journal joined the Jesuits to imprison and destroy. What has he to say of his conduct now.—Ed.]

EDITORIAL BRIEFS.

MIND AND MATTER can be obtained every Friday morning and during the week, at 804 Spring Garden street, near the hall of the First Association of Spiritualists of Philadelphia, at 505½ North Eighth street.

DR. C. J. RAICHARD, one of the finest healers in the profession, is now temporarily located at North Wayne, Me.; but he is open to engagements. He is without doubt one of the most efficient workers in the field and should be kept at work.

THE Committee on Public Health in the Michigan Legislature has reported favorably upon a bill requiring liquor drinkers to take out licenses, and providing penalties for selling liquor to persons not thus licensed to buy.—Great West, April 9.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

THE Spiritualists of Portland, Me., celebrated the thirty-third anniversary of Modern Spiritualism on Thursday, March 31st. J. Wm. Fletcher and Mrs. Helen Palmer were the engaged speakers. The meetings were very largely attended and a pronounced success.

MODERN FACTS VS. POPULAR THOUGHT.—Rhythmic lecture on the 33d anniversary of Modern Spiritualism. By Mrs. Nettie Pease Fox. Every Spiritualist and Liberalist should read it. It is a good perpetual campaign document. Price 10 cts.; 14 copies \$1; sent postage paid. Address Nettie P. Fox, Ottumwa, Iowa.

MR. KEELER, the celebrated medium from Boston, will give one of his extraordinary seances for materialization of spirit hand and other physical manifestations of spirit power, in the fullest light, on Friday evening, April 15th, at 8 o'clock, at the house of Mrs. Wiley, 1128 Vine street, Philadelphia. Admission 50 cents.

THE assassination of the Czar seen clairvoyantly. The London *Spiritualist* quotes from the *Court Journal*, of March 19th, a story that the Princess Dolgorouki, who was in the habit of consulting her Pythoness every day, was made to foresee the whole scene of the procession and assassination of the Emperor some time before that event.

ACCORDING to the London *Spiritualist* of March 25th, the Treasury has added an additional count to the indictment against Mrs. Fletcher and her co-defendants, charging them with "unlawfully pretending to exercise and use divers kinds of witchcraft, sorcery, enchantment and conjuration against the form of the statute and the peace of our Lady the Queen, her crown and dignity."

MR. J. WILLIAM FLETCHER lectured in Music Hall on the occasion of the thirty-third anniversary with marked success, receiving at the close of his address, beautiful floral tributes from the ladies and the members of the Spiritual Lyceum. He lectures in Portland, Me., during April; in Philadelphia, before the First Association, during May; at the Neshaminy Falls Campmeeting during July, and after that at Lake Pleasant and Lake Sunapee. All letters for Autumn engagements should be addressed to care of *Banner of Light*, Boston.

DR. H. C. GORDON having been restored to good health, has resumed his seances with extraordinary success, the spirit materializations occurring through him being of a highly interesting and convincing character. We were present at one of his seances given last week, at which more than a dozen forms fully materialized appeared. Most of the spirits can speak and thus identify themselves. We advise all who desire to know that spirits can return and give material evidence of that fact to attend Dr. Gordon's seances and witness what there occurs. They are given on Monday and Friday evenings at No. 691 North 13th street at 8 o'clock sharp.

Special Notice from "Bliss' Chief's" Band

THE Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes to circles. Him big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid), 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

DR. S. B. BRITTAN IN THE ROLE OF
"CHEAP JOHN."

In an anniversary address purporting to have been delivered somewhere at somebody's request, Dr. S. B. Brittan, very much after the fashion of a merchant of the "Cheap John" order, descends upon the "Claims of his Secular Press Bureau" to pecuniary support. We will not dwell on the very bad taste of such a performance, but proceed to show that neither Spiritualism nor the Spirit World are responsible for this attempt to make merchandize of truth.

In opening his remarks, Dr. Brittan says:

"Let no one make the mistake of supposing that this is exclusively my work. No; I cannot justly claim so much honor for myself. This eminently practical and important enterprise originated in the Spirit World. In the most essential sense it is the work of all spirits and mortals who have thus far contributed, either words of encouragement, spiritual influence or material means for its advancement. The most I can claim for myself is that I have the honor to be the servant of this noble company. In this broad view of the subject I trust I may speak to you freely without the restraint which a person of ordinary modesty naturally feels in referring to himself and his labors."

Now, we confess we are a little puzzled to make out which of three sentiments had the upper hand in that decidedly mixed introduction. In the first place, there is an appearance of a feeling of humility in his disclaiming the honor of his editorial achievements, and giving the main credit of them to his spirit familiars. In the next place, he manifests a feeling of pride at being the servant—mercenary at that—of a company of supermundane and mundane nobles, who lord it over him. A strange thing for an independent man to feel pride about. And in the third place, he claims a freedom from all the restraints of ordinary modesty. That does not strike us as a very effective beginning of an anniversary address, intended to bring shekels into the "Secular Press Bureau." Dr. Brittan then continues:

"From the beginning of the present movement Spiritualism has been obliged to contend with an unscrupulous opposition. The enemy has employed every available means to mislead the public mind in respect to its real merits, and the amazing magnitude of its proportions. For more than thirty years that opposition—inspired at once by the dogmatic theology of the church, the scientific materialism of the schools, and the popular skepticism of the times—has used the secular press to dispute and misinterpret the facts; to misrepresent our principles and practices before the world; to conceal and pervert the truth; to caricature innocent persons and public assemblies; to excite a feeling of disgust at the mere mention of the name, and of contempt for our most sacred convictions; to denounce all mediums as unprincipled tricksters, and to defame the honest disciples of a great but unpopular truth. No systematic attempt was made to roll back this foul tide of misrepresentation of the noblest principles, and malicious abuse of an unoffending people," etc.

We are thus given to understand that the "Secular Press Bureau" and "Editor at Large" business is a systematic effort to do away with all those wrongs committed by the enemies of Spiritualism. The system is, to say the least, a very contracted one, for it has not room for more than one man in it, and he by no means a Boanerges at that. To call the efforts of one man a systematic movement against the prevailing anti-spiritualistic prejudices of the day, is simply preposterous, and it would strike the mind of any ordinarily modest man in that light. But Dr. Brittan admits that modesty is not a thing that troubles him in the Editor-at-Large business.

The poet, in delineating that selfishness that destroys every sentiment of true manhood, speaks of one of its victims, as:

"Bending the supple hinges of his knee,
That thrift might follow fawning."

We are reminded of this by the following toadying to the journalistic enemies of Spiritualism by Dr. Brittan. He says:

"But I am reminded that the occasion calls for some acknowledgment to the secular press. It is doubtless our fault, as a people, that we did not receive more respectful attention at an earlier period. What had we done to command recognition? We had never placed any declaration of principles before the world. We were not wanting in the visible elements necessary to constitute a great body; but there was no common law of cohesive attraction to bind them together. We were so intensely individualized that there was neither unity of purpose nor concert of action among the people. If we were agreed on any one thing, it was that each should have his own way every time, and without any embarrassing reference to the common welfare. In the public apprehension and in fact, we were not a united people, but only a harmless and well behaved mob. For almost a third of a century we had failed to make any concerted, intelligent and determined attempt to show the press of the country that we were in earnest in our demand to be heard for the sake of our Cause. When at last the experiment was made, we soon discovered that there was more real manhood in the sanctum, than the editorial chair was credited with by some of our prominent Spiritualists. Justice demands the acknowledgment, that personally, and as a representative of Spiritualism, I have met with many evidences of respectful consideration, and often with a high sense of honor, that does not always characterize the papers ostensibly devoted to the religious and spiritual interests of mankind. For a period of over thirty years—in spite of the common prejudice against Spiritualism, and all my reputed heresies—I have been treated with uniform hospitality by the journalists of the secular press in every part of the United States, and indeed wherever the English language is spoken. I trust I shall not be suspected of personal vanity in saying, to the honor of the press, so much as is demanded by the moral law of reciprocal justice."

This sycophantic cringing at the feet of those who, if Dr. Brittan is to be believed, have for

nearly a third of a century been engaged in the outrages against Spiritualists, spiritual mediums, and Spiritualism, enumerated by him, as before cited, shows that Dr. Brittan is not a faithful and worthy defender of the spiritual cause. What journalist, however unfair and inimical to Spiritualism, could have misrepresented it more grossly than Dr. Brittan has done in this disgusting justification of the journalistic outrages committed against it? And yet this weak and untruthful misrepresentation of Spiritualism is published with leaded emphasis in the editorial columns of the *Banner of Light*, that ostensibly spiritual journal cordially approving of this slanderous pandering to the unwarrantable popular prejudice already existing against "our Cause," as Dr. Brittan calls it. The proprietors of the *Banner* seem to have become so callous to the assaults of the enemies of Spiritualism upon it, that they have not sensibility enough left to feel the kicks of those enemies when visited upon them even in their own sanctum. We say in their own sanctum, for Dr. Brittan is recognized and endorsed by them in every possible way, as their editorial representative. It has been the boast of the proprietors of the *Banner* that it is the oldest spiritual journal in the world, it having been born almost with that great movement; and yet they allow Dr. Brittan to ignore the whole work performed by that journal, and insult Spiritualists by these untruthful allegations:

"In public apprehension and in fact, we were not a united people, but only a harmless and well-behaved mob. For almost a third of a century we had failed to make any concerted, intelligent and determined attempt to show the press of the country that we were in earnest in our demand to be heard for the sake of our cause."

A more unwarranted and groundless untruth than that could not have been uttered against Spiritualists and Spiritualism, by an avowed enemy. If Spiritualists have been "only a harmless and well-behaved mob" prior to the "Editor-at-Large" humbug, how are they any less so to-day? Has Dr. Brittan the effrontery to claim that he and the few contributors to his "secular press fund," are the only proper representatives of Spiritualism? Or what does he mean? We can understand him in no other way. Not only is such a pretension preposterous, but it is disgustingly supercilious, and shows that Dr. Brittan is capable of the two extremes—of over-weening vanity and egotism, and sycophantic cringing to those he fears. Dr. Brittan asks: "What had we done to command recognition?" We call upon the editor of the *Banner of Light* to answer that question for himself and those faithful Spiritualists who were once associated with him in that publication. In the meantime, we ask Dr. Brittan what he has done to command the recognition of Spiritualism, that has not been done by the *Banner of Light* more than a thousand times over? We demand in the name of justice and truth a reply to these questions. What has Dr. Brittan done more than any earnest Spiritualist to command recognition for Spiritualism? If he has said or done anything in favor of Spiritualism, has he not outrivalled "the horse-leeches daughter" in his clamor for self? What is this anniversary address but a most humiliating exhibition of mercenary greed? We would blush for Spiritualism if it was in any degree responsible for Dr. Brittan's public manifestation of selfishness and folly.

There is not a spiritual medium who has publicly given his or her services to the spirit world, and who has endured social ostracism, poverty, privation, persecution and physical suffering and ill health, for the truth's sake, that has not done more—ininitely more to command recognition of the truths of Spiritualism, than Dr. Brittan has ever done or can ever do as Editor-at-Large or as the "Secular Press Bureau." Every Spiritualist who has done what he or she could to assist and encourage the development of mediums—who has patronized and defended mediums—who has expended means to sustain public spiritual lecturers—who has devoted time and money to the organizing of and sustaining spiritual associations—who has patronized spiritual journals and publishers of spiritual books, has a right to be considered a member of the great body of Spiritualists, that Dr. Brittan characterizes as "a harmless and well-behaved mob."

Again what does Dr. Brittan mean? when he says:

"We had never placed any declaration of principles before the world. We were not wanting in the visible elements necessary to constitute a great body; but there was no common law of cohesive attraction to bind them together."

Has there been any such "declaration of principles" placed before the world, at this time? If so, who has placed it there? When was it placed there? How was it placed there? Dr. Brittan certainly intimates that such a "declaration of principles" is now in existence, and that it is the outcome of the Secular Press Bureau Fund. Dear readers, are you not as curious as we are to know something about that declaration of principles? We venture to conjecture that it embraces the "five loaves and two fishes," and these as miraculously multiplied as of old! Dr. Brittan also intimates that a "great body" is now in existence that was not in existence before, and as that "great body" is contained within the very small skin of the Editor-at-Large, we ought to feel very grateful that the nuisance is thus confined. It is certainly a cause of great satisfaction to know that the parts of this great body are held together by a

"common law of cohesive attraction." It would seem that we owe this favor, to the "cohesive attraction of the Secular Press Bureau Fund."

But to be serious, we think Dr. Brittan displays the least possible judgment in his efforts to puff himself, when he claims it to be a merit that he has been "treated with uniform hospitality by the secular press," (meaning thereby every non-Christian journalistic enemy of Spiritualism) "wherever the English language is spoken." That shows, if it shows anything, that those enemies of Spiritualism regarded Dr. Brittan's literary performances as of no account to the spiritual cause, even if they did not consider them as an actual injury to it. Mark you, Dr. Brittan does not pretend that this treatment of him was purchased by the Secular Press Bureau Fund, for he says it was extended to him for the past thirty years. When did these hostile journalists ever treat an earnest, honest and true Spiritualist who had anything to say in defence, or advocacy of Spiritualism, with courtesy, much less with hospitality? If we were weak enough to make a boast of that kind we would not expect any Spiritualist to regard us as a faithful friend of the spiritual movement. But what are we to think of the pusillanimous sycophancy that would permit a man to so fulsomely praise the enemies of Spiritualism for nothing, who claimed to be a "representative of Spiritualism" in any sense in which such a term can be properly or improperly used? Spiritualism has no representative or representatives. It represents itself, as Dr. Brittan represents himself, and nobody else.

And now to show how the "Cheap John" passion prevails with Dr. Brittan we cite him again. He says:

"My good friend, Mr. Charles D. Lakey—well known as an experienced journalist—estimates that, at the proper advertising rates, the columns which this correspondence [of the Editor-at-Large] occupied the first year have a commercial value of \$15,000; and yet not the first dime has been paid for this space."

If it is any credit to Spiritualism to have Dr. Brittan, in its name, to run round and beg of its enemies free advertising on such a grand scale, we fail to see it. The fact is that there is not one particle of sense in such an estimate of the "commercial" value of Dr. Brittan's correspondence, and if not completely obfuscated by his love of "filthy lucre" he would not have been guilty of such a blunder, as to so broadly hint that Spiritualists are indebted to him \$15,000 for advertising Spiritualism.

In order to show the nature of this deadhead advertising for which Dr. Brittan has handed in his bill, we again cite Dr. Brittan. He says:

"In this correspondence the enemies of Spiritualism have been fearlessly arraigned; error, hypocrisy and falsehood have been unmasked and the general subject freely discussed; always, I believe, in respectful language, and with a just regard to the essential dignity of the subject."

Who has heard of any one who was in the least hurt or annoyed by anything that was written for the "secular" press by Dr. Brittan? We have not. Why should they? It has in no instance amounted to enough to pay any one for reading it, much less to provoke inquiry or discussion.

But the meanest and most treacherous feature of this "anniversary address" of the Editor-at-Large is his labored attempt to magnify his importance by belittling the great work performed by spiritual associations and spiritual lecturers. We are sorry our space will not allow us to publish this disgraceful harangue of Dr. Brittan in full. It would show, as nothing else could, the utter incompetency of Dr. Brittan to represent anything but himself. Dr. Brittan writes and acts as if there was but one person of any importance in the world, and that one person Dr. B. He says: "To-day Spiritualism meets its foes in the largest intellectual and moral arena on the earth—the newspaper press of the United States." Could Dr. Brittan more plainly say, "I am Spiritualism?" Could egotism be carried to a greater length? Is there not some friend of Dr. Brittan who can prevail upon him to subside—for a time at least. Spiritualism has been made the cloak of a good deal of nonsense, but it has never been made to cover more of it than in the matter of the Editor-at-Large humbug.

This whole "anniversary address" is a burning disgrace to Dr. Brittan, and he shall be taught that he does not as yet own any body nor represent anybody, that has any pretension to manhood. Because a few newspapers have published a few pointless and worthless effusions of his pen, Dr. Brittan is weak enough to claim that he owns and controls "the newspaper press of the United States." Speaking of his conquest of that press, he says:

"Thus a great door has been opened, wide enough to admit the boldest champion of the future—opened—if you will have it so—to be closed no more!"

Could anything so absurd have emanated from the brain of a rational man? We can conceive of nothing that could surpass it. It is painfully mortifying to us to be compelled to notice these gross improprieties on the part of one whom many good and sincere Spiritualists regard as a worthy exponent of Spiritualism. Not to do so would be treachery to truth on our part. Spiritualists, if you would uphold truth, make no idol of any man. It turns the head of the person so idolized, and he becomes of no use to himself or anybody else. And now, to show that we are not unwilling to do a favor to this "Cheap John" trader in

Spiritualism, we will allow him to cry his wares gratuitously in our columns. Hear him.

"Finally, in your efforts to enlighten mankind by extending a knowledge of the truth, I venture to express the hope that you will not lose sight of the claims" (or the hearing either he might have added), of the Secular Press Bureau," (that is of Dr. Brittan.) "Believe me, my friends," (we had almost written it "mine friends") the grandest of all instruments is ready at your hands, and may be used for the noblest purposes. The Secular Press (Dr. B. awkwardly forgot to insert Bureau after Press) is a gigantic telephone that speaks with numberless tongues all over the world. It has a voice in every household (editors must be getting abundant!) "in the land. Its polyglot embraces all languages. Its printed leaves are numerous as the leaves of the forest." (He evidently means a very small forest.) "They rustle in the air around us; they scintillate in every dark place, and their light—like the rays of a vertical sun—falls everywhere."

That what's the matter. Dr. Brittan has been sunstruck, or moonstruck, or has Secular Press on the brain. Can it be that the *Banner of Light* people have met with the same misfortune. We shall not be surprised to see them proclaim that they no longer train with the spiritual press, and that they have been absorbed in the construction of that "Secular Press Bureau instrument," so eloquently described by the "Cheap John" proprietor of the "Secular Press Bureau Fund," and sole owner of the "Secular Press of the United States." And now, dear reader, we will allow "Cheap John," to tell you who he is in his own peculiar way, and then perhaps you may be more willing to invest in that "grandest of all instruments" the "Secular Press Bureau Fund." He says:

"If we are sufficiently awake to the necessities of the times; if we are really worthy of this glorious inheritance of spiritual freedom and knowledge; then the Angel of the New Dispensation—through an inspired and living discipleship—shall lay his mighty hand on this great engine of Light, Liberty and Progress. This done and we shall have moved the lever that moves the world."

Spiritualists "Cheap John" is the "Angel of the New Dispensation" who has laid his "mighty hand" on the "Secular Press Bureau Fund," and if you will only "come down with the dust" he will have moved the world. As we do not think the world needs any moving by any lever, we take no stock in that "grand instrument." In fact we know the whole thing is a humbug. Barnum himself would turn up his nose at it. There are two classes of humbugs—big and little. Barnum deals in the first, "Cheap John" in the last. We prefer Barnum's article decidedly.

CONSISTENCY, THOU ART A JEWEL—AND THE
"R. P. JOURNAL" HAS THREE NOT.

In the last issue of the *R. P. Journal*, Col. Bundy puts forth the following extraordinary defence of an assailed medium. Under the head line, "Eglinton—Sham Exposure," he says:

"The Boston Globe has a column of sensational matter on an exposure by its reporter, of William Eglinton, a medium, just from England."

"The exposé does not expose. He sees too much in the dark, bumbles about the medium's way of support in the air, while pretending to float, and shows general ignorance and assurance. Let Mr. Eglinton keep on the even tenor of his way, acting in all honor and sincerity, sitting only under strict test conditions, and we hope his real merits as a medium will make him useful in this country."

This is not much to say in defence of Mr. Eglinton, but little as it is it is more than the *Banner of Light* has had the good faith or enterprise to say in his behalf. But Col. Bundy probably forgot that only the week before he had credited all the statements made by the same reporter and published in the *Globe*, which were intended to discredit Mr. P. L. O. A. Keeler, although those statements were even more manifestly false than the lying allegations which were made and published to discredit Mr. Eglinton. Unless we greatly misunderstand the value of the manifestations occurring through Mr. Eglinton and Mr. Keeler respectively, the latter have considerably the advantage over the former, although we regard them both as genuine and honest mediums. We are sorry that Mr. Eglinton should have been guilty of the injustice of endorsing the honesty and truthfulness of the lying reporter of the *Globe* at the very time that this Jesuit fraud was seeking to discredit himself, but being a medium and in the presence of the *Globe* conspirators, he may be excused upon the plea that he did not know what he was doing. Otherwise no censure of his conduct could be too severe. We believe the worst crime mediums can commit is for them to unite with the enemies of Spiritualism to destroy a fellow medium. We insist that the reporter of the *Globe* was just as much entitled to belief in what he said to the prejudice of Mr. Eglinton as he was in what he said against Mr. Keeler. If he showed himself to be a dishonest liar in the one case, he showed himself to be so in the other. Even Col. Bundy will hardly have the effrontery to deny this, for false in one thing false in all, is the only rule that can apply to testimony manifestly governed by malice, as was the case in both the instances in question.

We wonder that Col. Bundy did not denounce and condemn Mr. Eglinton for sitting publicly and in the dark, as he has done so many other mediums. But Col. Bundy says the *Globe* reporter was a self-convicted liar and so say we. For once at least Col. Bundy and ourselves agree. What a pity it is that he does not allow himself to agree with us oftener. He would be infinitely more consistent if he would.

AN UNDOUBTED CASE OF SPIRIT LYING.

At a recent sitting with MIND AND MATTER's medium, Alfred James, a spirit purporting to be Aulus Gellius, took control, and gave the following communication:

"I SALUTE YOU, SIR:—In my mortal life I was a Roman grammarian. I am set down historically as having lived in the days of Marcus Antoninus, but I lived in the reign of Tiberius, and died A. D. 38. My principal object in coming back is to testify that I lived at the very period when it is said the Christian Jesus lived. I travelled to Antioch, Jerusalem, Alexandria, Rome, and the Isle of Cyprus. I was intimately acquainted with a man who was consul, or governor, of Cyprus, who is mentioned in the Christian scriptures, named Sergius Paulus. I have visited his house frequently. I know that he had a medium (I forget his name) or as they were called in those days, a necromancer, who, it was claimed, had performed miracles, and had been beaten by some of the apostles of the Christian religion. Now I think as a spirit, that I have a right to testify to what I received from the mouth of Paulus himself, and also to what I myself witnessed in the way of manifestations. They were nothing more than what occur in, what you term, dark seances—that is, physical manifestations; and among those manifestations, were communications by independent spirit voices, in at least a dozen different languages. I will testify further that at Alexandria, I found the mingling of the religious beliefs, and moral codes of all nations, which had been brought to that place by foreigners. When I visited Jerusalem, in A. D. 34, I found very much the same state of things that I found in Cyprus—a great deal of spirit communion, spirits sometimes talking in the independent voice in the light, but this was seldom. I never saw what you term spirit materialization, except two forms that I saw in the garden upon the top of a house at Antioch. At Rome there was very little of these manifestations, except privately—they being suppressed by order of the priests. Paganism was just as inimical to Spiritualism as Christianity was, except when it could be used to the advantage of the priests. Anything that diminished their revenues was a sin; anything that increased them a virtue. As a spirit I have found that no religion that I have been able to learn of has any utility whatever to spirits. There are two things that govern spirit happiness; one is morality, and the other pure and truthful spirit communion. You can learn from spirits through mediums, more truth in one day, by closely observing their spirit characteristics, than you can from all the priests of all the different religions that ever existed or ever will exist. This communication is yours for the truth—knowing that it will survive all errors. My name was Aulus Gellienus."

This was, beyond all question or doubt, the concoction of lies of an untruthful and dishonest spirit, who would have had us believe he was the spirit of Aulus Gellius, the Roman grammarian, who lived and wrote in the reign of Marcus Antoninus. Aulus Gellius was the author of a well known work, *Noctes Atticæ*, so called because it was written at a villa near Athens during the long nights of winter, most probably at the house of his friend Atticus Herodes, where, as he says, he spent much of his time in converse with his eloquent and accomplished friend. This work is a kind of miscellany, in which he treats of a great variety of topics connected with history, antiquities, philosophy and philology, interspersed with original remarks, dissertations and discussions, the whole thrown together in twenty books, without any attempt at order or arrangement. We have read the translation into French of the above work, and can find nothing whatever to show that Gellius was ever at Antioch, Jerusalem, Alexandria or the Isle of Cyprus. That he was at either of those places prior to A. D. 38, when the communication falsely pretends he died, was impossible, as he certainly lived a hundred years later than he is said to have lived by this spirit.

The communication being manifestly untruthful, it may not be out of place to inquire why any spirit would be guilty of such an attempt at deception. We can only conjecture. There are many truthful and most important communications being given through Mr. James, which are calculated to lay bare the iniquities of the Christian priesthood, that must be discredited, if the Christian religion is to continue to prevail as a power over humanity. Those communications we have been publishing, accompanying them with confirmatory historical evidence, and such comments as may serve to direct public attention to their vast import. It would be a great point gained if they should succeed in misleading us, as was manifestly intended in this instance. But for our constant vigilance in trying all spirits who come purporting to communicate truth, we would in many instances have been led to endorse that as true which a little trouble enabled us to determine was false. Here we have a spirit returning who was undoubtedly acquainted with the history of Aulus Gellius, but who, liar as he was, spelled the name Gellienus. We have found it almost always to occur that personating spirits betray themselves by slightly varying the name they are using. This case was no exception to that general rule. He was also familiar with the account of the encounter between the sorcerer Elymas and Paul in the Isle of Cyprus, Act xiii., 6-12. By baiting his net with the pretence that he was an Antichristian and Spiritualist he manifestly thought to throw us off our guard. We trust his discomfiture will teach him a lesson that will show him the wisdom of becoming a truthful spirit.

Truly, in Spiritualism, as in other things, "eternal vigilance is the price of liberty." Watch these spirit dissemblers and bring their schemes to nought. We are constantly receiving communications from mediums from all parts of the country, sent to us at the request of the communicating spirits, many of which bear the unmistakable

marks of intended spirit deception. These we have scrutinized thoroughly and thus have avoided aiding the enemy—but often disoblige our medium friends by questioning the authenticity of the communications, given through them. We would say to all these friends, our position is such as to demand rigid adherence to that which we have reason to know is what it purports to be. Otherwise we would be unworthy of confidence or countenance. Matters have assumed the shape, when it is the duty of the hour to try the spirits in the interest of truth. Let it be done without fear, favor or affection, and all will be well. Truthful spirits will not object—untruthful spirits will thus be made truthful. With that result accomplished, nothing can stay the onward march of spiritual truth. The great obstruction to such progress has been spirit lying. Help, all of you, to make an end of it.

THAT "SUSPENSION OF JUDGMENT" STILL CONTINUES.

When the Jesuits connected with the Boston *Daily Globe* made the preconcerted attempt to discredit the mediumship of Mr. P. L. O. A. Keeler, in Boston, the *Banner of Light* stood by and saw the outrage perpetrated without one word of protest or objection. Not content with this, if correctly reported, that paper had it in contemplation to co-operate with those conspirators by publicly condemning Mr. Keeler, and this without any investigation of the facts which could alone enable them to do justice in the premises. This the conductors of that journal finally concluded not to do, and instead, under the pretence of suspending judgment, publicly insinuated that Mr. Keeler, by his business associations, had given just grounds to doubt the genuineness of his mediumship. This insinuation, coming, as it did, from a supposed spiritual journal, was calculated and was no doubt intended to do Mr. Keeler a more permanent injury than such attacks as the Jesuit organ, the *Globe*, could possibly effect. Knowing this, we demanded of the conductors of the *Banner* that they would state some facts that would justify their treatment of Mr. Keeler, or failing to do that, that they would retract their unjust and slanderous insinuation. Two weeks have gone by, and yet not a word of explanation has been published in the way of justification or retraction. This unfairness is dishonorable in the extreme, and is unworthy of a journal that is professedly published in the interest of truth. Had the conductors of the *Banner of Light* sought to learn the facts as it was their duty to have done, they would have found that they were holding Mr. Keeler answerable for the scoundrelism that was set on foot to discredit him. It now turns out that the "four-eyed" man, as the agent of the *Globe* called him, was one of the confederate Jesuits who was employed to destroy Mr. Keeler as a medium. Mr. Keeler assures us that this Hersey was an entire stranger to him—that he attended some of his seances, pretending to be an honest and sincere Spiritualist—that he claimed to be himself a medium, and asked him, Mr. K., to conduct his seances. Knowing nothing of the truthlessness of the man, and needing the protection of some one while he was held entranced, Mr. Keeler made an arrangement with him, never for a moment suspecting the base and dishonorable part he was playing against him. The treacherous rascal was at that time, as subsequent events have fully shown, a part and parcel of the conspiracy, which has stamped with eternal disgrace and infamy, every one who had ought to do with it. It is a fact that after Mr. Keeler entered the cabinet and was entranced, this Hersey addressed those present in such a manner as to lead Mr. Ditson, who was present, to believe that Mr. Keeler and himself contemplated perpetrating a fraud by simulating materialized spirits. So clear were his intimations that such dishonesty was contemplated that Mr. Ditson was about retiring from the room. This would have been a great misfortune, for by remaining, Mr. Ditson was permitted to witness one of the grandest demonstrations of the reality of spirit materialization that was ever witnessed or that will ever be witnessed—that of a fully materialized spirit form gliding resistlessly from the grasp of four burly ruffians, and passing to the medium who was helplessly and unconsciously entranced in the cabinet. Dare the conductors of the *Banner of Light* question or deny the public testimony of Mr. Ditson? We know they dare not, for it is confirmed by the fact that the seized form did enter the cabinet and never came out again; and from the further fact that the garments worn by that spirit were never afterward seen. To pretend that the dirty, crumpled piece of tarlatan afterward produced by the lying reporter of the *Globe*, and the whiskers exhibited with such devilish glee, had been worn by that spotlessly draped female form is too absurd for belief, even by an idiot. A more wicked and manifestly concocted fraud upon the public was never perpetrated than this so-called exposure of Mr. Keeler, if we except the Jesuit plot in this city to destroy Mr. and Mrs. James A. Bliss. That Hersey was a party to it, his whole conduct plainly shows. And the conductors of the *Banner* allowed themselves to be deceived by this enemy of Mr. Keeler into condemning the latter mainly upon his Hersey's, manifestly bad faith. We have been informed that Mr. Colby, in his private correspondence, admits that he believes the whole *Globe* transaction in this connection was dishonest

and fraudulent. Dare he make so just an admission in the *Banner*? We will yet wait to see, but not long, for justice demands that we shall not "suspend judgment" in the premises much longer. "Suspension of judgment" in regard to this matter, if final, will be dishonest cowardice and gross injustice.

We have waited to see what the spirit personators of Robert Dale Owen, William White and John Pierpont would have to say to escape the exposure to which we subjected their attempted deception, but not a word have the untruthful dissemblers so much as peeped as yet. They are wise and their journalistic dupes will be equally wise, if they rigidly watch the proceedings of these captors of the *Banner* circle in the future, and rigidly exclude them from their columns. Let us have a little wisdom, if only for a change.

MR. P. L. O. A. KEELER IN PHILADELPHIA.

As we announced in our last number Mr. Keeler, the fearless and faithful medium, who was so shamefully outraged in the city of Boston, and so seriously injured by the ruffianly seizing of a spirit form by a gang of brutal Christian bigots, has been with us in Philadelphia for over a week and has given a seance for physical spirit manifestations nearly every evening, two of which we attended, with the most entire satisfaction. The manifestations took place in the strongest light and were so positively the work of operating disembodied spirits that the most skeptical persons were convinced of that fact. So positive are these manifestations, especially the materialization of spirit hands of men, women and children, in the strongest light; that there cannot be a question or doubt as to the power of spirits to materialize full forms through Mr. Keeler's mediumship. The shock to his nervous system caused by the violence to which he was subjected was such that Mr. Keeler has had to defer sitting for full form materialization to obtain which it is necessary that he should be entranced. In his ordinary seances he retains his consciousness. We find ourselves fully justified, since we have made Mr. Keeler's acquaintance, and witnessed the manifestations that have taken place in his presence, in having denounced the scoundrels who sought to lie him down. Mr. Keeler is a grand medium and we confidently predict that he will yet accomplish a great work in the mediumistic field of spiritual operations. It is Mr. K.'s intention after a brief stay among us to go back to Boston, and remain there until no one will dare to question his integrity as a man and medium. It will well repay any person who desires to know the truth, and the power of spirits to manifest that truth, to attend Mr. Keeler's seances. Mr. Keeler will give a seance on Friday evening, the 15th inst., at the residence of Mr. Wiley, No. 1128 Vine street, at 8 o'clock. The public are invited.

SPIRITUALISTS, TO THE RESCUE.

We have just received the following telegraphic announcement to the New York *Herald* from England:

"LONDON, April 12, 1881.

"The jury in the case of Mrs. Susan Willis Fletcher, the pretended Spiritualist, after being absent an hour and a half, returned with a verdict of guilty. The Judge sentenced Mrs. Fletcher to twelve months imprisonment, with hard labor."

Our feelings do not admit of expression in words at this damnable outrage on justice, law and common sense. It would not have been possible, even among the most savage and barbarous pagans. Yet, in London, the metropolis of Christian civilization, there are judges and juries who are so lost to all sense of honest manhood as to become the persecutors of an innocent and unoffending woman upon the testimony of such depraved human cattle as were used by the prosecution as witnesses against her. That conviction is no dishonor to Mrs. Fletcher, but it is dishonor to the British nation that nothing but the prompt release of this noble, fearless and faithful medium can wipe out. Let Spiritualists everywhere send to us for blank petitions to Queen Victoria, to be circulated and signed by all lovers of justice, protesting against the persecution of Mrs. Fletcher, and asking for her full and unqualified release. Let no time be lost; act at once.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—ED.]

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MRS. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.,
Indianapolis, Ind.

A Vitaphathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

Dr. J. Matthew Shea's Liberal Offer.

BRO. ROBERTS:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

A. F. Ackerley's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackerley, of 49 Debevoise St., Brooklyn, N. Y.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS,

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DONSON.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

MRS. DR. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880.

BRO. ROBERTS:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

DR. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A. C. Williams' Generous Offer.

A. C. Williams, Medium and Psychometrist, of Granville, Mahaska Co., Iowa, will give spirit communications on business, minerals, etc., or diagnosis of disease, during the next sixty days for 80 cents each communication, to be applied to MIND AND MATTER free list fund. Applications to be addressed to A. C. Williams, care of MIND AND MATTER office, 713 Sanson St., Philadelphia, Pa.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

RHODES' HALL.—Spiritual Headquarters, 565½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

PHILADELPHIA MEDIUMS.

MRS. H. D. CHAPMAN, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business, reading from lock of hair by mail, 50 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 621 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Tillie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. S. Powell, Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at No. 258 North Ninth Street.

Mrs. Hohlock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Medium, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 361 North Broad st., Phila.

Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 1119 Watkins street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

Mrs. H. M. Wiley, 1128 Vine street. Magnetic treatments. Cures by laying on of hands.

1913 Race Street, Philadelphia, Pa.

ANNIVERSARY ADDRESS AT THOMPSON STREET CHURCH, PHILADELPHIA.

BY L. J. ARBOTT.

On this the first Sunday in the 34th year of Modern Spiritualism, it is proper that we give our attention for a little while to a retrospective glance, not only at the events of the year which has just closed, but at the events of the third of a century during which our little but mighty philosophy has been gaining such vantage ground over the bigoted superstitions of the past, that it is no longer a hanging affair to be a Spiritualist, though it is still sufficient to cause us to have to bear a considerable amount of scorn and ridicule. In trying to arrive at a just estimate of our position and strength as a separate and distinct *ism*, we must place our *ism* in comparison with other *isms*. Modern Spiritualism is but 33 years of age, and is but an infant in comparison with some other *isms*, which have become so fossilized that they count their age by thousands of years. In fact the age of most of the *isms* is all that can command any respect, or rather veneration.

Most of the *isms* can give, or pretend to give, statistical tables showing their strength in numbers, wealth, stations, temples, etc.; but that is an impossibility for us. We pervade all creation—the heaven which leaveth the whole world. There is no such thing as separating us from the general whole. Our meetings are no criterion of our number, for many attend out of curiosity, love of the marvelous, and a natural desire on their part to see all that there is going on. Those who are willing to call themselves Spiritualists, and also willing to be pointed out as such, standing up on all occasions to testify to the truth of the philosophy, would give but a scanty estimate of our strength. In our greatest strength we are the still small voice which carrieth conviction to the heart, and in many cases conditions are such that even though the heart is convinced, they dare not openly espouse the cause which, perhaps, may be the only thing that ever brought one grain of real comfort to the hungry soul. It is no crime to be timid, but sometimes it is a sad misfortune.

Many people object to the term Modern Spiritualism, saying that we imply by that, that we have something new, when Spiritualism is as old as the hills. I would ask such quibblers if we are ancient? If not, then we must be modern. Spiritualism is old—old as nature itself; and if Spiritualism existed previous to our day, that is all that is about it. Our term Modern implies that we do not lay claim to Spiritualism, but we do claim the application of the adjective Modern. Ancient Spiritualism was when ghosts stalked abroad at the midnight hour, striking terror to the stoutest hearts—when guilty wretches trembled with the fear of beholding the apparition of one of their victims. To be sure there was communion with the departed, known by priests, but not by the people. The Bible is full of accounts of materialized spirits coming to earth on missions of love, murder, death and destruction. That was in ancient times, and they were mostly called angels.

Christians tell us that God has informed them that he has gone out of that business now. They do not tell us whether angels are getting scarce, or that they refuse to do so much dirty work for such small pay, but that it pleases God to take down his sign and retire from active business in this line; and that we the Spiritualists are very bad and sacrilegious people to engage in a business that God has retired from, but such is the case. We are in the business, and propose to remain in it, only we do not pretend to bring forth many angels—we call them spirits. When God alone had charge of the business there was naught but terror. The stoutest heart would quake, the rosiest cheek grow pale, just at the thought of a manifestation. Now how changed since the new firm took hold. The most timid have grown strong, and we all love to hear from the dear friends who have passed on before. Who thinks of ghosts? Such a change, I think, would well be worth thirty-three years of work. That it is a change from the past must be admitted, and for that change we claim Modern as an eminently proper word to apply to Spiritualism as our *ism*.

Some may ask what good has all this done? Has it made men and women any better? Would not the teachings of the Church, if followed, make people just as good? Some have said it is a new *ism*, and all the cranks have gone into its ranks for the pleasure of having a chance to ventilate their wild ideas; and all the frauds have rushed in wherever a dollar was to be made. They have asked, do not men and women lose their high moral idea regarding the sanctity of the marriage relations? and many more questions of similar import, some of which are so foolish that it is not worth a persons time to answer them. It is not of much use to claim and assert that Spiritualism has done good, unless we can demonstrate that fact with some degree of reason. Simple assertions will not do. Christians assert that this is a Christian country, but they fail to prove it. All sects would like to have their particular *ism* become general and universal, and no doubt are working to attain that end, and praying to their special deities to assist them. We may say what we please, but people of reason and sense want something laid before them so that they themselves can be the judges of our progress, and the benefit which Spiritualists claim their *ism* is bringing to humanity.

Thirty-three years ago, a child, and a little noise, called a rap, claimed the attention of the world; and the intelligence given to man through that agency (enlarged by various phases of the same phenomenal power, have established a philosophy that makes the foundation of the church to tremble with fear, and scientific professors to turn green with chagrin, to find that there are things which they know not of, and that their power to explain, utterly fails, and that seemingly the known laws of nature are entirely subverted by this little child of thirty-three years of age. Certainly these are mighty things to peacefully accomplish in the short time, when we take into consideration the countless millions of treasure, and seas of blood which have both been poured forth like a flood, to establish the church; and that, not for thirty-three years, but for centuries.

What have we done? We have pulled down heaven, rooted up hell, dethroned a personal God and totally annihilated the devil, and set millions of men and women to thinking for themselves and exercising their own reason; while the number of souls set free from a slavish bondage, a myriad host, rise up and call us blessed. Surely, that is much, very much, to be accomplished in a few short years. The tiny rap was the commence-

ment, the dawn of the millennium, which is destined to bring joy to every heart. (Since that glorious, but humble dawning phase after phase has been developed; phenomena of every kind have rapidly increased, till at the present time, hardly a week passes without our hearing or reading of something new. Evidences of a continued existence of individual intelligence are multiplied day by day. Scientific men of the highest rank and attainments, are admitting that there are facts which they knew nothing of and for which there is found no solution in their school, and many of them are looking with interest to-day into what a few years ago seemed charlatanism, fraud, something done by trickery, which they were not sharp enough to detect. That thing alone is worth more than a third of a century of labor.

With regard to the moral teachings, we are not to look wholly at what has been given us by the church, as our standard of what is right. We are learning every day more and more of ourselves and the laws which govern us, and while I am willing to admit that there are immoral Spiritualists as well as immoral people elsewhere, I deny that there is anything of an immoral tendency in the teachings of Spiritualism. There is a saying somewhere, "That it is not all of life to live, nor all of death to die." About the death I will not cavil, as there is no death—Spiritualism, among other things, having destroyed that animal; but I do contend that it is all of life to live, and that Spiritualism teaches that, and no other *ism* has advanced so far; and, not only has it taught us that it is all of life to live, but it is teaching us how to live, which is the essential thing, in fact the only thing of any importance at all. The Christian idea is to prepare to die—Spiritualism teaches that to die is not a finality, that there is a life of progression beyond what is called death, which is worth more to man than the teachings of all other philosophies combined. Spiritualism robs death of all its terror, and teaches mankind that each and every one will take their position on the other side in exact correspondence with the result of their lives on this side. Are not men and women better by teaching them that there is no Saviour to cast their sins upon; that all and every violation of the immutable laws of nature, have to be worked out individually, the sins of omission, as well as the sins of commission, whether consciously or unconsciously committed? If they are not, then they ought to be the better for such teachings.

I think, when we look around, not only in our own country; but in the world at large, we may feel assured that not only have we got the right philosophy, but that we are making progress every day, and that the year just closed has been an improvement in that respect on previous years. And that we can feel satisfied with the visible results of the past year, and you can rest assured that the invisible results will far outweigh the visible. We may take courage to persevere and feel assured that we have struck the keynote to ultimate happiness, which is the thing all are seeking for. True happiness is the highest heaven man can conceive of. There is much that might be done the present year to help the cause along, so that this year may hold a marked place in our annals for years to come, as the year in which our cause received a start, which at once placed it in the foreground of progressive, as well as aggressive, philosophies. Let the lyceums be started again, and bring in the young. Why do Spiritualists, who do take so much comfort in Spiritualism, come Sunday after Sunday, rain or shine, to catch a crumb if possible, or to enjoy seeing or hearing some one else getting a word of comfort, or catching some new idea; why, I say, do they let their children run at large in ignorance of these things, or what is about as bad, pack them off to some Christian Sunday school and then attend a spiritual meeting and curse—or condemn, the very ones to whom they sent their children half an hour before? Why, if such doctrine is pernicious and distasteful to them, and they have many of them left it in disgust, why send their children to be inoculated with the same disease?

Re-form the lyceums, bring in the young, get up pleasurable entertainments to gain their attention and attendance. Young minds are susceptible and easily impressed. If our philosophy is good enough for us, it is good enough for our children. Cultivate more, a thousand fold more, a spirit of sociality and liberality among ourselves, and let it run over and extend to those outside of the fold, until the loving, social, neighborly qualities of the Spiritualists may become marked to that degree that others will point to us as an example worthy of being imitated in that respect. Establish more home circles—private circles—and meet from house to house; cultivate an intimacy with each other, so that the title of brother and sister may mean just what is said, and not be the hollow force that it is now, when some of us call one another brother and sister and can cut each other's throats at the same time. Outsiders say, and with good cause, "Spiritualists are always blowing about harmony, and continually fighting among themselves."

Subscribe to, and sustain spiritual papers, so that phenomena and facts concerning our philosophy may be disseminated broadcast over the land, to enlighten humanity, till all may receive the light which we have and enjoy. Let envy and jealousy cease; support and sustain the mediums, for only by and through them can we obtain that which we prize so much; cease seeking for fraud, and seek more for truth; and let the present year be a year that will long be remembered, and rest assured that all your efforts in the right direction will be fully and ably responded to and seconded by the angel hosts, waiting for proper conditions only, to enable them to come and mingle with the sons and daughters of earth. Unite in harmony; in union there is strength.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged,	\$71 24
Mrs. E. S. Sleeper, San Francisco,	3 74
W. A. Mosley, S. New Lyme, Ohio,	1 00
B. Chadsey, Rushville, Illinois,	1 00
J. B. Campbell, M. D. V. D.,	5 00
J. M. C.,	1 00
J. W.,	2 00
C. G.,	1 00
Mrs. T. B. Hall, Charlestown, Mass.	1 00

Wonderful Materializations.

BRO. ROBERTS:—Knowing that you are a friend to materializing mediums, I trust that you will give space in MIND AND MATTER for an account of what I saw last week while in Philadelphia. I attended a materializing seance at the residence of Dr. Harry C. Gordon, 691 North Tenth street, Philadelphia. At the appointed time, the medium, Dr. Gordon, entered his cabinet, which is constructed of wood, and covered with black cloth, standing against a solid wall on the second floor front room. The seance was composed of harmonious and elevated minds and only fifteen in number; six ladies and nine gentlemen. Consequently the spirits had great power. Nine forms materialized and were all recognized. One of them was a child about three feet high. A lady seemingly about eight feet tall came to the door of the cabinet outside; she appeared about one foot above the cabinet; the latter being seven feet high.

Another female figure came out and materialized her hair, in our presence. My sister, Sallie Bassler, who passed to spirit life four years ago, materialized and walked out in the room, holding with both her hands, a small piece of white lace about eight inches square; came close up to each of us, holding it out so that it was not in contact with her dress. After we had examined it very closely, she began to shake it, and as she did so, it enlarged until it was about two yards square. I asked her to throw it on my head. She complied with my request, and quickly threw the other end on her own head. Then we were face to face under the shawl that had just been materialized; her face appearing luminous so I could plainly distinguish every feature. At different times the medium came out just as the spirits passed in; they passing each other at the cabinet door; the spirit dressed in white and the medium in black. At the close of the evening, the Doctor came out of the cabinet entranced, and called me up, took me by the hand and led me to the door. Looking in I beheld a human form, dressed in white. The face not being fully materialized, I did not recognize it; but, while I stood there gazing at it, I saw the materializing going on until the features were perfect. It was Minnie Suydam, a dear friend of mine, who passed over the river called death about three years ago. She came close up to me with that same halo around her head.

Who can doubt the return of our loved departed, or disbelieve in a life beyond the grave after all this evidence? To the sceptic I will say that the cabinet was thoroughly examined by us before the seance, in daylight, and I know there are no trap doors. Being in the house all that day I know there was no accomplice. Many of your Spiritualists know that Henry Gordon is one of our first and oldest mediums; and I know he is one of the best. He has been slandered, persecuted, and crucified as much as any of them. I have been acquainted with him for many years and have always found him pure hearted, truthful and upright. Is it not time that our mediums should be appreciated and protected? It is through them we get the glorious assurance of a life eternal.

Sad and dark the future would seem to us if it were not for the light and knowledge that has been given us by the angels through our mediums. Now let me assure my sceptical friends that I am not partial, nor am I credulous, I know all that I affirm. Yours for the truth,

Hammondon, N. J., April 3. A. M. HYDE.

The Relation of the Spiritual to the Material Universe, and The Law of Control.

Are the titles of two essays purporting to be communicated by the spirit of Prof. M. Faraday, (through whose mediumship is not stated, but we understand it to be that of T. B. Buddington), coupled in pamphlet form and published by the Star Publishing Company, Springfield, Mass. Whether the control giving these two essays is really that of Prof. Faraday or not, we are not called upon, nor do we presume, to decide; we can only say that the postulate with which the first essay sets out, that "nothing can be of more importance to the scientist and of more value to the human race than absolute knowledge of the spiritual universe," is a very questionable one, and hardly one that, in our humble judgment, would be likely to be given by the learned and risen professor, with the view of supplying that absolute knowledge himself in the language which was to follow. For although the law governing these relations, as far as elucidated in these essays, seems to be founded in the best light that we can have upon our plane of existence and well and indisputably laid, as scientific theory deduced from our most advanced perceptions of the fitness of things, we cannot believe that "absolute knowledge" of the laws governing the spiritual universe and its relations with the material, including the "law of control," can ever be communicated to us upon this plane in language possible to our comprehension; or that it would be for our good if it could be so. When a spirit out of the flesh obtains control of one in the flesh, it is by returning with the aid of such incarnated spirit, to the condition or plane of its former earthly existence, and by aid of the borrowed organism it can then communicate to us in language within our comprehension, any information in regard to matters upon our plane of thought, whether it be of things or events belonging to this, or of analogous ones belonging to the other side of life; but we are repeatedly assured that, in regard to things of a purely spiritual nature, it is, and ever will be, impossible to clothe a knowledge of them in language comprehensible by our earthly faculties or possibilities of thought. The theory of control, as being governed or brought about under the law of equilibrium of motion between the atoms composing the spiritual body controlling and those of the body controlled, is a very plausible one, and we would not call in question the dictum of so high an authority as to its truth; but all this does not carry us beyond the limit of purely mundane law, and does not pretend to initiate us into the mystery of the primary law by which the will of the spirit acts to bring about this equilibrium, or under which it operates in selecting or discovering organisms suited to its purpose. These are mysteries, and will ever remain within the realm of the unknowable to us upon this plane.

The tendency of modern conjecture seems to be more and more toward the assertion of the fact that there is but one simple or primary substance in all matter; that all seeming differences are only in the conditions or modes of existence; in other words, in the arrangement of the atoms, or perhaps in the comparative velocities of motion of the particles among themselves. It has been

shown by late researches, aided by microscopes of high power, that even so apparently solid a substance as iron is anything but solid—to use the words of an eminent microscopist, "nothing but a mass of jelly"—the atoms of which are in continual motion. This latter fact was however previously circumstantially proven, by the observation that a piece of iron that had long lain undisturbed, upon being broken, was found to be quite different in the internal arrangement of its particles, from what it had been when first out of the furnace or forge. We seem also to know pretty well that the more rapid are the motions of the particles of matter among themselves, the farther they progress in the direction of invisibility and impalpability, rising as the velocity increases through the various grades of solid (so-called), liquid, gaseous, and radiant, and such as we call imponderable; electricity, magnetism, etc., neither of which "imponderables" is perceptible to our senses until the motions of its particles are suddenly arrested by impact with a resisting medium. The lightning becomes visible or sensible only when it strikes, no matter what, be it the earth, a cloud, or only the air; if indeed it be then, or only the medium through which it passes that becomes incandescent from friction. Certain it seems to be, however, that electricity, in its quiescent or equipoised state, is unknown to our sense of feeling, and only becomes sensible as, in seeking equilibrium, its movement is arrested by the resistance of our nerves, and the more sudden the check the greater the shock.

Following in this line of investigation we may some day arrive at a knowledge of the one ultimate form of matter upon our plane of life, but beyond that, never.

But we commend the essays or communications, as it is perhaps more proper to call them, to attentive perusal and study, which will well repay any reader in search of satisfactory theories of life here and beyond. For ourselves, we prefer to deal with the phenomenal facts and palpable proofs.

The pamphlet is for sale by the publishers, at No. 332 Main street, Springfield, Mass. Also by James A. Bliss, 713 Sansom street, Philadelphia. Price 10 cents.

An Interesting Letter From E. R. Evans.

DURAND, ILL., March 5th, 1881.

BRO. ROBERTS:—Enclosed please find \$4.00, for which send MIND AND MATTER to me to the above address. I have become deeply interested in the struggle in which you are engaged with the spirit and mortal enemies of Spiritualism. Early in life, before I became acquainted with the spiritual phenomena, and the fact of a continued existence after death, I was convinced of the weakness of the foundation of Christianity, and rejected it as a monstrous delusion; but I as readily accepted Spiritualism, because it had a foundation of demonstrated fact; and the witnesses to its phenomena had the cheerful habit of living to-day, and its philosophy was natural and reasonable. But after the so-called Christian Spiritualists began to get the ascendancy, and they began the effort to put the young child to bed with the dying old superstition called Christianity, and at the same time the *R.-P. Journal*, of which I was a reader at the time, began its crusade against mediums, I was about to reject it as a monstrous delusion; but before doing so MIND AND MATTER came in my way, which soon opened my eyes to the fact that there was a powerful and concentrated effort to crush Spiritualism; but thanks to you and your spirit backers I think the crisis is past, and I hope all true Spiritualists will sustain you to the end.

There are but few Spiritualists in this vicinity, and in my own immediate neighborhood not any—so I am alone. I have been trying to induce some to subscribe for your paper. I am no writer and only a farmer, and perhaps I have bored you with so long a letter; but I felt like adding my testimony in favor of your noble work. But before I close I want to testify to the genuineness of Dr. Dobson as a medium and a man. He is a gentleman in manners, and his every feature bears the impress of honesty. The manifestations of spirit existence through him are of the most convincing kind, and given (in our case at least) under the most favorable conditions for an investigation. My wife and I had a sitting with him at Belvidere last June, during the campmeeting, and we both had messages written to us from relatives under conditions that precluded the possibility of their having been done by the medium, as were other phenomena. I have no hesitation in pronouncing the Buswell or Bushwell who "exposed" him in the *R.-P. Journal* as a liar of the first water, who is no doubt a tool of the hypocritical Bundy.

Yours for the right and the light,

E. R. EVANS.

[We hope our friend Evans will bore us more.—Ed.]

Departure of Mrs. Fox.

[From the Moberly, Mo., Daily Heraldlight.]

Mrs. Nettie Peace Fox, who has been located here since last August, as speaker for the "Independent and Liberal Congregation," delivered her closing lecture Sunday evening, and now goes to Ottumwa, Iowa; perhaps to settle there permanently. We are most happy to testify to the success with which she has filled her position here, and deplore the pecuniary inability of her many friends to retain her services. On not a few hearts she leaves an impress beautiful and deathless! Through her ministrations, both eloquent and tender, the careworn and sorrowing have received the consolations of the revelations of Spiritualism, the thinking mind has been encouraged to fearless and persistent search after truth, and upon all have been urged the highest motives for pure living and brotherly love. Above all, she has proven the problem of woman as a public teacher, and cast to the winds that withered leaf from a dead past—"let the women keep silent!"—although their motherly hearts were yearning over a struggling humanity and their brains aglow with truth. We commend her, through whose lips we have felt "the quickening breath from heaven's eternal shore," to the generous confidence and patronage of the citizens of Ottumwa, and pray that the good angels may guard her whithersoever she may journey and to whomsoever she may break this "bread of life." S. B.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.